

CANADA
DEPARTMENT OF RESOURCES AND DEVELOPMENT

DEVELOPMENT SERVICES BRANCH

NATIONAL MUSEUM OF CANADA

BULLETIN No. 116
ANTHROPOLOGICAL SERIES No. 28

**FOLK-LORE OF WATERLOO COUNTY,
ONTARIO**

BY

W. J. Wintemberg



OTTAWA
EDMOND CLOUTIER, C.M.G., B.A., L.Ph.,
KING'S PRINTER AND CONTROLLER OF STATIONERY
1950

Price, 50 cents

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PREFACE

Canada is rich in folk-lore. Her native races, the Indians and Eskimos, have songs, traditions, and customs, the study of which has long occupied the attention of the ethnologists of the National Museum and furnished material for hundreds of phonographic records. French Canada is particularly rich in folk-lore and folk-songs and much attention has been and is being devoted to its collection and compilation. Less attention has been paid to the folk-lore of the other stocks from which Canadians are descended, British, Scandinavian, Central European, etc. This is regrettable, as the fusion of these varied elements results in the gradual loss of many details of very great interest. The present volume is a study of the folk-lore of an area settled to a considerable extent by people of German descent. It is hoped that it will prove of interest to all Canadians, and particularly to those who count among their forebears any of that race.

F. J. ALCOCK,

Chief Curator

OTTAWA, May 15, 1949



FOLK - LORE OF WATERLOO COUNTY, ONTARIO

INTRODUCTION

The Folk-lore of Waterloo county was left in manuscript form by W. J. Wintemberg on his death. Parts of it had already been published in the *Journal of American Folk-lore*: other parts were still being added to; some sections possibly would have been omitted by the author if he had lived to complete his work. I have included all the material recorded in the various versions at my disposal rather than omit anything that might be significant.

Waterloo county, Ontario, where the author was born in 1876, lies some 50 miles west of Toronto in one of the most fertile parts of Ontario. It was first settled in the spring of 1800 by two Pennsylvania German Mennonites, and in 1806 another group of Pennsylvania Germans joined them. Ten years later, in 1816, and for the following 20 years, Scotch settlers moved into the area. Another wave of Germans, this time from Germany itself, arrived in 1825. These were mostly tradesmen, such as tailors, shoemakers, and masons. This influx of old-country Germans continued for some 15 years, and from 1840 on the growth of the population was accelerated by the arrival of many new settlers who came as individuals rather than as coherent groups.

The German dialect spoken in Waterloo county attracted Wintemberg's attention in his early youth. Nothing delighted him more than to lapse suddenly into broad "Dutch", to the amusement and complete mystification of everybody present. The two strains from which it is derived (Mennonite of 1800-1806 and Amish of 1825) are no longer separable, and the current speech shows the adoption and teutonification of a number of English words, as well as an occasional expression from the French.

Thanks are due to Dr. Richard Hoff of Carleton College, Ottawa, for his reading of the German text and for many valuable corrections and comments. His corrections were adopted in all cases except those in which doubt arose as to whether the variations from Standard German were intentional or accidental. In all such cases the original manuscript has been followed.

Douglas Leechman

THE HEAVENLY BODIES

THE STARS

The Galaxy or Milky Way is called the "old mare's tail".

It is believed that those who are born under "lucky" stars possess occult powers.

The Pleiades are spoken of as a mother hen with her brood.

The stars in Orion's belt and sword are called a grain-cradle, for their configuration bears some resemblance to that implement¹.

The Alsatians have a very pretty belief about shooting stars. They fancy that the stars are candles and the shooting star is the snuff (*Butzer*) that falls from these candles.

Children are admonished by their parents to keep out of the water during the dog-days (*hunds-da'e*), when the planet Sirius is supposed to exert his influence.

COMETS

One day nearly 50 years ago, two Alsatian women saw what they took to be a fiery red dragon flying through the air. This was afterwards believed to have been a warning of the Fenian raid.

The appearance of a comet has often been regarded as heralding the approach of an international war².

THE MOON

The new moon is called *Des neu' Licht*—"the new light".

When there is a ring around the moon, they say *Der Mond het e goose Hooft*, "the moon has a big yard".

The meat of hogs killed in the new moon will shrivel away in the pan.

Potatoes, peas, and garden vegetables should be planted at full moon. Beans especially should be planted at this time and at 11 o'clock in the morning.

Hair, when inclined to split, should be cut at full moon; the new growth is expected to be longer and softer.

SIGNS OF THE ZODIAC

It is unlucky to be born in Cancer.

To make the hair curly, cut it when the moon is in Leo.

Plant peas under the influence of the Twins and the peas will be double-podded.

A certain time should also be selected for planting cucumber seeds. If planted in the sign Virgo they are sure to bear false blossoms, but if planted in Pisces you will get a good crop.

NATURAL PHENOMENA

THUNDER AND LIGHTNING

If it thunders before breakfast it will thunder again before supper time.

During a thunder storm one should keep away from the mirror and stove.

¹ In Germany the three belt stars are called "the mowers" (*Drei Mäher*), because, as Grimm says, "they stand in a row like mowers in a meadow". In his *Teutonic Mythology* (Stalybras translation), he says: "In districts of the Rhine Orion is called the rake (*Rastrum*)".

² Cf. E. M. Fogel, *Beliefs and Superstitions of the Pennsylvania Germans* (Philadelphia, 1915), p. 103, item 430; A. Wuttke, *Der deutsche Volksaberglaube der Gegenwart*, Berlin, 1900, p. 196; and I. von Zingerle, *Sitten, Bräuche und Meinungen des Tiroler Volkes* (Innsbruck, 1891), 1065.

If there is much lightning during the time a brooding hen is setting none of the eggs will hatch.

When it thundered children were formerly told that the Lord was angry because they were misbehaving.

It is believed that lightning will never strike a beech tree¹.

Some believe that it is impossible to extinguish with water a fire caused by lightning, milk being the only liquid that will do so effectually. I heard of a barn near New Dundee that was struck by lightning, but instead of water, the farmer carried milk out of the cellar and poured it on the flames².

A survival of the mediæval belief that stone axes and celts were thunderbolts is still current among Germans in some parts of Ontario. They are called *g'witter-schtee*, and sometimes *g'witter* or *dunner-keidel*, literally meaning "lightning-stone" and "lightning-" or "thunder-wedge"; the latter name refers to the general form of these implements. They are supposed to be the cause of the splintered condition of a tree struck by lightning. Several years ago a cow belonging to a man in Waterloo county was struck by lightning, and the man dug a hole in the ground where the animal was killed to see whether he could find the thunderbolt. Another belief these people have is that if one of these stones has a string tied around it and it is then put into the grate of a stove it will prevent lightning from striking the house. It is also claimed that one of these stones may be tied to a string and the string set on fire, and the stone will not fall to the ground, although the cord may be charred and easily broken³.

If you do any work on Ascension Day, lightning will always surround your home. An Alsatian woman once made an apron on that day, after which lightning always seemed to hover around her house. She mentioned this to a friend, who told her that on the approach of a thunder shower she was to hang this apron on a stake in the garden. She did so and the lightning struck it and burned it to a crisp⁴.

RAIN

It is believed that if one presses his thumb with the index finger or with the fingers of the same hand it will dispel rain or rainstorm.

RAINBOW

Look for lost articles where the rainbow appears to end.

CLOUDS

My maternal grandmother, an Alsatian, called white, fleecy cirrus clouds *schöf* ("sheep")⁵.

¹ Karl Müllenhoff in his *Die Natur im Volksmunde* gives the following rhyme relating to the believed immunity of the beech from lightning:

"Vor den Eichen sollst du weichen,
Vor den Fichten sollst du flüchten,
Doch die Buchen sollst du suchen."

The English belief is that it is the birch tree that is immune.

² In a Norwegian tale a wizard at a fire "snatched up some milk, with which the farmer's wife was feeding her baby, and flung it into the flames, whereupon the fire was immediately extinguished"—A. F. Mockler-Ferryman, *In the Northman's Land*, etc. (London, 1896), p. 225.

³ The writer, in the course of several archæological reconnaissances in Waterloo county, when inquiring for Indian artifacts, always asked for *g'witter-schtee*, because if he were to ask for celts, stone axes, or tomahawks, the farmers would not have understood what he meant.

⁴ Cf. Grimm, *Teutonic Mythology* (Stalylbras translation), 56:1348. Also Fogel, op. cit., p. 248, item 1285, and p. 249, item 1288.

⁵ In some parts of Germany called *Lämmerchen*.

WEATHER LORE

SIGNS OF FAIR WEATHER

A bright red sunset indicates that the weather will be fair the next day.

RAIN SIGNS

- If a hen crows.
- If a cock crows repeatedly.
- If a cock crows after sundown.
- When the walls are damp.
- When the peacocks cry¹.
- If you dream of a dead person or friends.
- If a cock crows in the rain it will stop raining.
- If you see many snakes during the day you may expect rain.
- When a person's hair curls it is a sign of approaching rain.
- When swallows fly low during a shower it indicates a steady downpour.
- When guinea fowls are crying continually it is a sign of rain.
- When crows are unusually noisy it is a sign of rain.
- If it rains on Whit-Sunday it will rain for seven Sundays in succession.
- When a glass tumbler or the iron work of a pump sweats, it is a sign of rain².
- If the soot that coats the inside of the stove burns, you may expect rain.
- If the sun shines while it rains it will rain again at the same time the next day.
- When hens oil their feathers you may look for rain very soon.
- If there are bubbles on the surface of puddles formed by rain it will continue to rain³.
- A German in Baden was heard to remark. "We are going to get rain" and when he was asked what made him think so, he answered "Because there are so many women out today⁴."
- When a fowl seeks shelter on the approach of a shower the rain will not last long; but when it stays out in the rain you may expect a continual downpour⁵.
- If you hear trains at great distances it is a sign of rain.

STORM SIGNS

- When geese fly high.
- When the tea-kettle hums.
- When the cat lies on its back while sleeping⁶.

¹ Cf. Fogel, op. cit., p. 224, item 1136. Also Alois John, *Sitte, Brauch und Volksglaube im Deutschen Westböhmen* (Prag, 1905), p. 235, and Sarah Hewett, *Nummits and Crummits, Devonshire Customs, Characteristics and Folk-Lore* (London, 1900), p. 119.

² Cf. Fogel, op. cit., p. 226, item 1149, and p. 237, item 1224. Also von Zingerle, op. cit., p. 992.

³ Cf. Fogel, op. cit., p. 234, item 1208, and Richard Andree, *Braunschweiger Volkskunde* (Braunschweig, 1896), p. 297.

⁴ Cf. Fogel, op. cit., p. 228, item 1166.

⁵ Cf. Fogel, op. cit., p. 225, item 1141, and p. 226, item 1150.

⁶ Cf. the English saying,

"When the cat sleeps on her brain
'Tis a sure sign of rain."

When a cat eats grass it is a sign of a storm.
 If a dog rolls himself it is also a common sign.
 If the fire splutters it is a sign of a storm.
 Another commonly accepted sign is a ring around the moon.
 When the Milky Way is unusually bright it heralds the coming of a storm.

SIGNS OF COLD WEATHER

When the stove becomes red hot.
 If it thunders while the ground is still covered with snow you may expect real cold weather immediately after.

SIGNS OF MILD WEATHER

When large numbers of crows fly about in the winter it is a sign that there will soon be milder weather.

MISCELLANEOUS

If the summer is very warm it will be a very cold winter.
 Winter thunder is a sure indication of a late spring.
 An early Easter is considered a sign of an early spring.
 Holy or Passion Week (Ger. *Kaar-woche*) they say is always raw and cold.
 If there should be nice weather during Passion Week the following week will be disagreeable.
 If you hear the frogs 2 weeks before St. Gregory's Day they will remain quiet for 2 weeks after; or, as some say, they will be frozen in three times after.
 If the spleen of a hog is short and thick, the winter will be short; if long and thin, long.
 If squirrels gather large quantities of nuts in the autumn we may expect a long and cold winter.
 If May is a wet month June will be a dry month.
 For every fog in March there will be a frost in May¹.
 Whatever number of white frosts occur in the month of February so many will occur in May.
 When the snow disappears with the sun's aid alone (i.e., without rain) thunderstorms will be frequent during the summer.
 The last Friday in the month usually rules the weather during the succeeding month.

ANIMAL LORE

BELIEFS ABOUT DOMESTIC ANIMALS

Birds

A hen hatched from an egg laid on Good Friday will change the colour of its plumage every year. I was told of an old Pennsylvania German who

¹ Cf. S. Hewett, op. cit., p. 109.

once had one of these hens and, although it was old and crippled, he could never be induced to part with it¹.

Set a hen with thirteen eggs.

Abnormally large or otherwise distorted eggs are called rooster's eggs².

They say *Ee oi het siwe Grafte*, i.e., one egg has seven strengths.

If egg shells are burned the hens will cease to lay³.

If a hen lays an egg without a hard shell it presages misfortune. To prevent the threatened ill luck from this important event you must stand on the north side of the house and throw the egg over the roof.

Similiarly, a runt egg is believed to be a harbinger of ill luck. It is called *unglücks oi* (unlucky egg) and is thrown over the roof of the house as soon as it is found⁴.

Cats

A cat is said to have nine lives.

If a cat washes her face you will get visitors.

Kittens do not open their eyes until they are 9 days old.

Never shoot at a cat as the charge is apt to come back at you (Amish).

If a cat is allowed to get in the cradle of an infant it will strangle the child by lying across its chest.

It is believed that if one swallows the hair of a cat he will get consumption⁵.

Dogs

When a dog eats grass he does it because he is sick.

It is believed that 9 days will elapse before a person who has been bitten by a mad dog will show any signs of hydrophobia.

Puppies do not open their eyes until they are 9 days old.

Cattle

The milk from a cow should not be used until the ninth day after the birth of the calf. The belief would be reasonable enough were it not for the introduction of the mystic *nine*.

Calls to Domestic Animals

Goo, goo bas—to the cow.

Kum see, see—to cows.

Hammi, hammi—to calves. From *hamle*, a child's name for a calf when a suckling.

Hei, hei—to cows when driving.

¹ Cf. "Hens hatched out of eggs that were laid on *Maundy Thursday* change their color every year".—Grimm, *Teutonic Mythology* (Stalybras translation), 4:1791.

² Cf. Fogel, op. cit., p. 184, item 890; *Alemannia*, etc., (Freiburg) 20:284; von Zingerle, op. cit., p. 695; and W. Gre gor, *Notes on the Folk-Lore of the North-East of Scotland* (London, 1881), p. 141.

³ This belief is also prevalent in some parts of England—Jones, *Credulities Past and Present*, p. 469.

⁴ In Devonshire, England, they believe that "The small egg first laid by a pullet should never be brought into the house, but should be thrown over the roof, that the ill-luck may pass over the household".—*Folk-Lore*, 13:171-172. Cf. also, Fogel, op. cit., p. 182, items 876 and 877; *Alemannia*, op. cit., 20:284, and Anton Birlinger, *Volkstümliches aus Schwaben* (Freiburg, 1862), 1:125.

⁵ Cf. "A cat's hair is said to be indigestible, and you will die if one gets into your stomach".—Harland and Wilkinson, *Lancashire Folk-Lore* (London, 1882), p. 141. Also von Zingerle, op. cit., p. 800.

As late as the beginning of the seventeenth century Paulus Zacchias, a famous physician, writes of the virulent poison of the hair of cats.

Wutz, wutz—to pigs¹.

Chuck, chuck—to chickens.

Gluck, gluck—to the clucking hen. Onomatopœic.

Büb, büb, children's call to little chicks. Probably from *biibeli* (Swiss *bibeli*), a young chicken.

BELIEFS ABOUT WILD ANIMALS

Arachnids

When the children desired to know where the cows were they would ask the "Daddy-long-legs" spider, which thereupon was supposed to lift one of his long legs and point in the direction where the cows were to be found.

Insects

It is believed that bees sting only once and then they die².

It is believed that the common dragonflies, locally known as "darning-needles", and which are called *schlanga-dockta* (snake doctors) by the Pennsylvania Germans, will enter the ears of unwary persons.

It is believed by many that the noise made by the cicada or "locust" in the hot summer days is made by snakes.

Annelids

It is believed that if leeches, which are known by the general name of *blut-suckle* (blood-suckers), are allowed to attach themselves to one's body, they will continue to suck blood until it is all drawn out. There are three varieties common in Waterloo county, a dark green species with under part of a salmon colour mottled with dark spots; a black species; and another variety that is parasitic on the snapping turtle. I remember when I was a child, finding one of the latter between the valves of a clam shell, and my companion warned me that the creature would kill me by sucking my blood.

Batrachians

If you kill a toad it will cause rain.

If toads are handled they will cause warts.

To kill toads causes the cows to give blood instead of milk³.

Reptiles

I was talking one day with a rather pious and very ignorant old German from Hesse, Germany, and he told me that God created all useful animals for some good purpose, but that frogs, toads, snakes, and like creatures were for the creation of the devil⁴.

¹ "Children call it 'wuts' (Sunb, *butzel*) a repetition of this being used (as well as in vicinal English) in calling these animals."—S. S. Haldeman, *Pennsylvania Dutch*, p. 17.

² Cf., Fogel, op. cit., p. 218, item 1100, and E. H. Meyer, *Deutsche Volkskunde* (Strasbourg, 1898), p. 216.

³ Cf. Fogel, op. cit., p. 161, item 762.

⁴ It is remarkable that such an idea should still exist. There are parallel beliefs extant both in literature and in the lore of primitive people. A very old one, and perhaps the oldest, is to be found in the *Vendidad*, a part of the *Zend-Avesta* or sacred scriptures of the ancient Zoroastrians and the modern Parsees of India. Herein it is related that Ahura-mazda, the good principle, created all good things, whereas Angro-mainyus, the bad principle, created the bad—frogs, toads, snakes, mice, lizards, flies, etc., and in the killing of these the Zoroastrian priests were so zealous that they drew upon themselves the rebuke of foreigners, among others Herodotus.

To see a snake is a warning of danger.

It is believed that a snake will swallow its young in the presence of danger.

If snakes are numerous in spring all kinds of farm produce will be abundant that year.

It is believed that if a snake's head is cut off the creature will not die before sundown¹.

Some believe that if they kill a snake "it will take all the trouble out of the house".

The belief that snakes sting, rather than bite, is universal among ignorant folk.

It is a common belief that the milk snake drinks milk and that it sometimes even takes it directly from the cow.

It is claimed that this snake's usual mode of progression is by taking its tail in its mouth and rolling itself like a hoop over the ground, and this has earned for it the name of "hoop" snake². It is said that as it rolled along it sometimes darted its pointed tail into the trunks of trees, causing them to swell.

The writer's maternal grandmother used to tell of a woman in Alsace who swallowed a small snake, and the reptile grew to a large size in the woman's stomach. Every time the woman milked her cow the snake would come partly out of her mouth and take some of the milk. After having satisfied its appetite, it retired to the woman's stomach. The woman finally told her husband about it and he, when the snake came out as his wife began milking, twisted it around a forked stick and in this way pulled it out of her mouth.

Snakes are believed to be one of the numerous guises of the prince of darkness, and the ancient hostility to them, as set forth in the third chapter of the book of Genesis, is maintained in this enlightened age. Little, harmless, and in many instances beneficial, serpents are thus ruthlessly killed. Such a magian practice should certainly be abolished; but the German, if you reproach him, will laugh at you—he believes that he has the authority of Scripture on his side.

The bite of the common freshwater terrapin or painted turtle (*Chrysemys picta*) is said to be fatal.

Some Germans, and Canadians of English extraction, maintain that the common snapping turtle (*Chelydra serpentina*) has nine varieties of flesh.

If a snapping turtle bites you it will never let go; but if the head is cut off the jaws will relax at sundown.

It is also believed that even after its head is severed from the body the reptile will live for 9 days.

Birds

If you have money in your pocket when you hear a whip-poor-will, you will have money in your pocket the whole year.

It is believed that some birds will feed their young when they are caged, and if they fail after a certain time to release them will bring them a poisonous weed to eat that death may end their captivity.

¹ Cf. Fogel, op. cit., p. 220, item 1111, and Lean's *Collectanea*, 2:601.

² Cf. Fogel, op. cit., p. 219, item 1106.

When Christ was crucified a robin endeavoured to pluck the crown of thorns from his head. In doing so its breast was pierced by one of the sharp thorns and the blood flowing from the wound stained its breast. That is why the robin's breast is red.

Mammals

It was formerly believed that in the autumn when the apples were lying on the ground the porcupines came and rolled themselves over them, their sharp quills piercing and holding the fruit. They would then retire to the woods where they ate the apples at leisure.

If a bat drops any of its excrement on top of a person's head, the hair will come out at that particular spot.

PLANT LORE

The large excrescences often seen on the trunks of white elm trees if touched will cause cancer.

When there is a profusion of dandelions blooming in the spring it is a sign of a fruitful year.

It is said that when the limbs of fruit trees during the winter are often thickly covered with frost they will bear much fruit.

You will never find a four-leaved clover while you are looking for it.

If you find a four-leaved clover place it under your pillow and whatever you dream will come true.

The small cup-like fungus with velvety carmine interior (*Peziza coccinea*) found growing in rich woods is held to be a deadly poison.

It is claimed that the dust from the species of puffball known as *Lycoperdon pyriform* will blind one if it gets into the eyes¹.

A very peculiar belief is connected with the common smartweed (*Polygonum persicaria*). The leaves of this plant bear conspicuous dark spots that are supposed to be the blood of Christ, this plant having been, it is believed, at the foot of the cross when He was crucified.

There is a Canadian plant that if you step on it will cause you to lose your way. My mother told me that one day, about 50 or more years ago (when she was about 10), she was sent into the woods by her employer to bring home the cows, and having stepped on one of these plants she got bewildered and lost her way. She wandered around in the woods for some time but always came back to her starting point. At length she emerged into a clearing and saw, as she supposed, a neighbour's barn. Seeing a man working in the field she went to him and inquired where her employer lived. As this man actually was her employer, he was amazed and thought that she had become demented. I cannot find out what kind of plant it was, but it is locally known as *err-kraut*. It was described to me as some sort of creeping plant².

¹ In some parts of German Bohemia and Austria this is believed of *Lycoperdon bovista*.

² Grimm's *Teutonic Mythology* (Stallybras translation, 3:1210-11) shows the origin of the belief in the peculiar qualities of this plant: "In the Thüringer-wald", he says, "fern is called *irr-kraut* (stray herb) . . . : if you step over it without seeing it, it so bothers and bewilders you, that you no longer know your whereabouts in the most familiar parts of the forest. To prevent or correct your straying, you must sit down and put your shoes on the wrong feet, or, if a woman, untie your apron and turn it wrong side out; immediately you know your way again".

According to Wuttke, op. cit., p. 99, "Wenn man über das kraut hinweg schreitet, ohne es zer wissen, so geht man irre (daher irrkraut)." Among Germans in Pennsylvania it is believed that "You will lose your way in the woods if you step on rattlesnake plantain". Fogel, op. cit., p. 373, item 2001.

In "Osborn Boots and Mr. Glibtongue", a Norwegian tale, a king while out hunting treads upon "wild grass" and gets bewildered and loses his way in the wood (Dasent, *Tales from the Fjeld*, p. 252).

DYES USED BY THE EARLY SETTLERS

Yellow was obtained from the flowers of some species of goldenrod, probably *Solidago canadensis*.

Green was obtained from the leaves of the knotgrass or smartweed (*Polygonum aviculare* var. *erectum*).

Brown was obtained from the husks of walnut (*Juglans nigra*) and butternut (*Juglans cinerea*).

A yellowish brown was obtained from onion skins.

A red ink was made from the fruit of the strawberry blight (*Blitum capitatum*).

MINERAL AND STONE LORE

Many ignorant people believe that stones grow—that a small pebble in the course of years will become a large boulder.

LORE ABOUT CHILDREN

A precocious child will not become very old¹.

Tickling a baby will cause it to stutter.

An infant named after its dead brother or sister will die young².

A child with the incisor teeth wide apart is destined to live far away from home³.

If a child is allowed to look into a mirror before it is a year old it will not live long.

One should not pass the head of the cradle while the child is awake because it will make the infant cross-eyed—that is, by turning its eyes in that direction.

A child with a blue vein (called *doda baum*, i.e., "death-tree") across the bridge of the nose will not become very old. This belief is also found in some parts of England⁴.

BOGIES TO FRIGHTEN CHILDREN

Dii Fenians gri'e dich, the Fenians will get you. This is, of course, purely Canadian and quite recent, coming into use soon after the memorable Fenian raid. Strange to say, the word "Fenian" was with us youngsters thought to be synonymous with "Indian".

Children were also warned that the gipsies would get them; it being currently believed, as in some European countries, that gipsies steal children.

¹ Cf. Fogel, op. cit., p. 56, and von Zingerle, op. cit., p. 43.

² Cf. "In Ireland it is regarded as a certain way of bringing ill-luck and early death to 'call a child for' a dead brother or sister".—*Notes and Queries*, 2nd Ser. 1:79.

³ Cf. Fogel, op. cit., p. 82, item 300, and von Zingerle, op. cit., p. 291.

⁴ Vide T. F. Thistleton-Dyer's *Domestic Folk-Lore*, p. 69, quoting Hunt's *Popular Romances of the West of England*. It is also somewhat general in the United States. In several parts of England this is believed about eyebrows, as witness the following rhymes from G. F. Northall's *English Folk-Rhymes*, p. 163:

"They that meet across the nose,
Will never wear their wedding clothes."

Or—

"If your eyebrows meet across the nose,
You'll never live to wear your wedding clothes".

When the children misbehaved they were told that the Pumpnickel would get them.

Another popular bugaboo was said to have "*ledriche zeeh*," i.e., leather teeth.

Daer Butzer kummt, is another expression used when children do not behave themselves¹.

FOLK-MEDICINE AND MATERIA MEDICA

Asthma. Boil the lung of a fox in water and drink the liquid. Obviously the lung of the fox was chosen because that animal can run long distances without its powers of respiration becoming impaired; and, asthma being a disease that affects breathing, one can readily understand why a fox's lung was chosen as a cure².

Bee Stings. If you can succeed in killing the bee that stings you the wound will not mortify.

Mud applied to a bee sting will help to allay the pain³.

Blood Purifier. Tea made from the leaves of the hemlock spruce (*Tsuga canadensis*) is used as a blood purifier.

Boils. Cow excrement is applied to a boil to bring it to a head.

The inner white skin of an egg is used for the same purpose.

Cold Cures. Tea made from the flowers of the mayweed (*Maruta cotula*) is used for colds.

A tea made from the leaves of the catnip is used for the same purpose.

Another tea was prepared from the bark of the spice bush (*Lindera Benzoin*), and the twigs were chewed for the same purpose.

A familiar cold cure was a tea made from the flowers of the common mullein.

Colic. If before breakfast on Easter morning you suck a raw egg that was laid on Good Friday it will keep you from getting the colic the rest of the year (Amish).

Consumption. For consumption eat the leaf of a male dandelion for 9 successive mornings⁴.

A tea made from the feces of a black horse was once prescribed as a cure for pulmonary trouble.

Cure for Bad Temper. Pass the child head first through the left leg of its father's trousers.

Dog Bite. Take some of the hair of the dog that bit you and place them in the wound⁵.

¹ "Am Elm sagen sie 'der Busebüre kummt.'"—Kuhn und Schwartz, *Norddeutsche Sagen*, etc. (*Kinderscheuchen*), p. 429.

² Cf. Dr. Quincy's *The Complete English Dispensatory* (1733). He says: "Foxlungs—These seem to have been introduced into medicine from no better grounds than the imaginary efficacy which similar parts have upon each other; so because a fox is a creature which can run a great way, therefore his lungs must be good to mend those which are hardly able to respire".

³ Cf. Fogel, op. cit., p. 290, item 1536; and *Folk-Lore*, 8:389.

⁴ "In the south of England, for intermittent fever, the patient is recommended to eat seven sage leaves on seven successive mornings".—Lawrence, *The Magic of the Horseshoe*. Thistleton-Dyer's *Domestic Folk-Lore* has the following item: "For ague a Sussex remedy prescribes 'Seven sage leaves to be eaten by the patient fasting seven mornings running.'"

⁵ This seems the familiar rendering of the homœopathic law of *similia similibus curantur*. Also common in Great Britain and Ireland. The Scandinavian *Edda* says: "Dogs' hairs heal dogs' bites".

Dysentery. A tea made from the leaves of the curled dock (*Rumex crispus*) is used as a cure.

A tea prepared from the leaves of the knotgrass (*Polygonum aviculare*) was also regarded as a cure.

A tea made from the leaves of the plaintain-leaved everlasting (*Antennaria plantaginifolia*) was used for the same purpose.

Another cure was a tea prepared from the roots or the leaves of the wild red raspberry (*Rubus strigosus*), the black raspberry (*R. occidentalis*), and the high blackberry (*R. villosus*). The tea, however, must be prepared in a pot that has not previously been used.

Dyspepsia. A tea made from chips of iron wood (*Ostrya virginiana*) is said to be a good cure for dyspepsia. The decoction is prepared from the heartwood, a handful of chips being boiled with 2 pints of water, and the fluid is allowed to boil down to 1 pint, which is then used as a tonic.

Earache. A poultice made from the wool of a black sheep is considered a very effective cure¹.

For the Eyes. Wear earrings for sore eyes².

Take the blood of a bat and bathe your eyes with it and you will be able to see as well in the dark as you can in the daytime.

The calcareous body found in the common freshwater crayfish is supposed to be useful in removing foreign substances from the eye.

Cures for Fits. Give the blood of a black hen as a drink to the patient.

Some to cure a child thus afflicted took it into the woods, placed it with its back against a tree, and bored a hole into the tree above the child's head. They then cut off some of the child's hair and stuffed it into the hole, which they closed with a wooden plug. It was believed that as the child grew up above the hole the disease disappeared.

A Pennsylvania German told me that if a person who was subject to fits found a horseshoe with the nails still in the holes, he was to remove them and have them made into rings. These, he said, would have a salutary effect if worn by the afflicted person.

Freckles. To keep a child from getting freckles rub a live gosling over its face³.

Dew rubbed on the face before sunrise on any morning during the month of May will remove freckles and give one a beautiful complexion⁴.

Cure for Goitre. To cure goitre or thick neck wind a black ribbon around the neck three times and then put the ribbon into a coffin with a corpse, but do it secretly.

Rub the hand of a corpse on the goitre⁵.

¹ In Ireland, according to Lady Wilde's *Ancient Cures, Charms and Usages of Ireland*, "Wool taken from a black sheep and worn constantly in the ear is a sure remedy for earache".

² Also obtains in England.

³ Cf. the following from the Ausbach country: "To get rid of freckles, take the first goslings without noise, pass them over your face, and make them run backwards".—Grimm, *Teutonic Mythology* (4:1806), quoting Journ. v. u.f. D. 1786, 1:180-1. Also Bartsch, *Sagen*, 2:363.

⁴ This belief also obtains in East Yorkshire, England. Cf. the proverb:

"The fair maid who, on the first of May,
Goes to the fields at break of day,
And washes in dew from the hawthorn tree,
Will ever handsome be".

Cf. Also Fogel, op. cit., p. 308, item 1635, and Wuttke, *Der deutsche Volksaberglaube der Gegenwart* (Berlin, 1900), p. 76.

⁵ Cf. Fogel, op. cit., p. 296, item 1566.

Another cure was to rub a live frog on it and then bury the animal alive with its head downward. It was believed that as the frog disappeared the growth would also disappear¹.

Headache. A decoction made from the leaves of the common speedwell is used for headache.

Hiccough. When anyone hiccoughs it is customary to say "*Duu hosht eppes g'schtole*", i.e., "You have stolen something". This, it is believed, will stop it by frightening the person and making him forget to hiccough².

Hydrophobia. Tea made from the leaves of the common chickweed (*Stellaria media*) is supposed to be a preventive of hydrophobia.

Inflammation. To cure inflammation (*rothenlaufe*) of the finger dip the finger three times into hot water.

Cures for Jaundice. Eat all the carrots you can.

Lumbago. A cure for lumbago is to lie on the floor face downwards and have your wife tread on the afflicted part.

Measles. A decoction prepared from sheep's excrement was used to cure the measles³.

A Purgative. Bloodroot was used as a purgative.

Rheumatism Cures. Carry a horse-chestnut in the pocket.

A salve made of earthworms was used as a cure.

The skin of a white weasel worn about the person is regarded as a preventive.

It has been claimed that a person may transfer a disease to some animal by having the animal sleep with him or constantly near him. The common guinea pig was kept by some for the purpose of curing rheumatism, and it was believed that the disease was transferred to the animal by fondling it.

Cure for Rupture. Take the hand of a corpse and press the thumb on the rupture and it will be cured.

Cure for Salt Rheum. Use unsalted butter as a salve⁴.

Cures for Side-stitch. Spit on a pebble and throw it over your shoulder, and then walk away without looking back at it.

Another cure is to overturn a stone and spit into the cavity in the soil caused by its removal and then replace the stone⁵.

For Sore Mouth. Blacksmith's forge water is used as a wash for a sore mouth.

For Sore Throat. Take the sock off your left foot, turn it inside out, and wear it around your neck⁶. It is said the cure will be more effectual if the sock is red.

¹ A woman of Irish extraction, living in Toronto, told me that a live green frog should be rubbed over the goitre and then thrown away.

² Cf. Fogel, op. cit., p. 277, item 1457, and p. 283, item 1491. The custom also obtains in Turkestan as *vide* Lawrence's *Magic of the Horseshoe*, p. 218.

³ Cf. Fogel, op. cit., p. 271, item 1412.

⁴ Cf. Fogel, op. cit., p. 297, item 1570.

⁵ Cf. Fogel, op. cit., p. 276, item 1449, and p. 280, item 1475. Also von Zingerle, *Sitten, Bräuche und Meinungen des Tiroler Volkes* (Innsbruck, 1891), p. 179.

⁶ Cf. Fogel, op. cit., p. 294, items 1556 and 1557; Wuttke, op. cit., p. 357; and Lean's *Collectanea*, 2:512.

It is not altogether clear why the left sock should be chosen, the left side usually being considered unlucky. In Germany a *left* stocking is put into a cradle so that the "Nickert" cannot harm the child.

Cure for Sore Umbilicus. Get a hen's egg from your neighbour and hold it on the child's umbilicus until the egg is warm, then bury it where the rain will not fall upon it, and as it decays the sore will heal. This must be done before sunrise, and during the performance you are not to speak to anyone.

For a Sprain. If you find a bone, rub it on the sprained hand or foot, and then throw it over your shoulder and do not look back.

Sprains should always be rubbed down.

Sties. Throw a pail of swill over your head without wetting yourself. Rub the tail of a cat on the sty¹.

Stopping Flow of Blood. To stop nose-bleeding put a key on the back of the person's neck, the coldness of the metal sometimes producing the desired effect².

Another method is to tie a string of red yarn round one of your fingers, usually the little finger³.

Cobwebs are used as a styptic for flesh cuts or wounds⁴.

Lycoperdon pyriforme, a small species of fungus, is used for the same purpose⁵.

A German near Petersburg once showed me a dark red water-worn stone that he claimed checked the flow of blood from a wound. He called it a *Blut Schlee*, i.e., "blood stone". It was hard and very smooth, about the size of a pigeon's egg, and appeared to be some variety of jasper.

Toothache Cures. Put a piece of garlic in the ear on the same side as the aching tooth.

The white limy particles in hen's feces were sometimes used. One was placed in the hollow of the aching tooth.

Cut off a bunch of your hair and place it with a corpse in a coffin. This must be done secretly.

If a child chews a bread crust that has been gnawed by a mouse it will never be subject to toothache.

A bone from a pig's skull, called *hern-zahn* (i.e., "brain-tooth"), is carried in the pocket as a preventive⁶. It is also worn suspended around a child's neck to assist in teething.

After washing yourself wipe your hands with the towel before you dry your face. I knew an old woman in New Hamburg who did this and she said she had not been troubled with toothache for 20 years⁷.

A splinter from a tree that had been struck by lightning if used as a toothpick will prevent toothache⁸. An old German living in New Dundee, now deceased, whenever he had toothache went to the woods and looked for a tree that had been blown down, and taking a small sliver from the trunk or stump he would bore the hollow tooth with it and then carefully replace it in the exact place whence it came.

¹ This may be a variant of the English superstition: "Three hairs from a black cat's tail will cure a sty".

² Also practised in some parts of England.

³ In New England "Wearing red yarn around the neck is esteemed a prevention against nose-bleeding" (Drake, *Myths and Fables of Today*). In Norfolkshire, England, they do the same, but tie nine knots in the front (Nicholson's *Domestic Folk-Lore*).

⁴ Cf. Fogel, op. cit., p. 292, item 1546. Bottom, "Master Cobweb, if I cut my finger, I shall make bold with you" (Shakespeare, *Midsummer Night's Dream*: III, i, 186).

⁵ A similar species (*L. bovista*) is used in England.

⁶ Cf. Fogel, op. cit., p. 314, item 1668.

⁷ Cf. Fogel, op. cit., p. 254, item 1318, and p. 314, item 1669. Also *Zeitschrift des Vereins für Volkskunde*, 1891, p. 193, and *Baltische Studien*, 33:138.

⁸ Cf. Fogel, op. cit., p. 309, item 1640. Also *Baltische Studien*, 33:131.

Cure for Warts. Rub a piece of quartered apple on the wart and at the same time blow on it.

Rub a copper coin on the wart and present it to some person who will thereupon get it.

Go into a house and steal a dishcloth and bury it under a stone; as the cloth rots the wart will also disappear.

Rub the warts with a piece of pork and bury it under the eaves.

Take a potato and cut it in two and then rub one of the pieces on the wart. Take this and wrap it in a piece of paper and place it on the sidewalk or other place much frequented by the public. Whoever opens the package will get the wart.

If you have more than one wart on your hand get some person to count them and he will get them.

Whooping Cough. Let the child eat a piece of bread from the hands of a woman whose maiden name was the same as her husband's surname.

Another cure is to take the hair of a person who has never seen his or her father alive and put it on the child's breast.

A hairy caterpillar, put in a little bag and worn on the child's breast, is a preventive of whooping cough. It must be left there 9 days—presumably till the caterpillar dies¹.

For Wounds. The leaves of the purslane (*Portulaca oleracea*) were used as a poultice for wounds.

The leaves of the giant plantain (*Plantago major*) were bound on wounds to heal them.

The leaves of the round-leaved mallow (*Malva rotundifolia*) were used for the same purpose.

A poultice made of the leaves of the common chickweed was also applied to wounds.

The flowers of the great white lily (*Lilium candidum*?) preserved in white whiskey are used as a cure by being applied directly to the sore or wound.

To prevent blood poisoning, if you step on a rusty nail, immerse the nail in lard, then remove it and put it into the oven to remain there until the wound is healed².

VETERINARY MEDICINE

The white limy particles in hens' excrement were used to remove a cataract from a horse's eyes.

If the testicles of a gelded colt are put into running water, the cut from which they were taken will heal rapidly. This item was obtained from a Pennsylvania German.

Put a collar made of black currant branches around a cow's neck to keep off lice.

¹ This belief is also found in Lancashire, England. (Vide Harland and Wilkinson, *Lancashire Folk-Lore*, p. 153.)

² Mrs. F. D. Bergen in her collection of "Animal and Plant Lore" (Vol. VII, *Memoirs of the Am. Folk-Lore Society*), gives the following item (819) from New Brunswick: "A man who 'stuck a nail' into his foot, was told by a neighbor to pull it out, grease it, and hang it up in the 'chimbley', otherwise he might have lockjaw." Cf., also, the Rosicrucian maxim, "Bind the wound, and grease the weapon". See Scott's *The Lay of the Last Minstrel*, iii. 23, and notes. Also *Folk-Lore*, 10:337, for belief of Cambridgeshire labourers, and Fogel, op. cit., p. 298, items 1575-1577, from the Pennsylvania-German.

A German Swiss near New Dundee once recommended *sanguinea menstrua* put in the drinking water of a horse as a cure for the heaves¹.

To cure a ringbone on a horse, tie a live frog on the affected part and leave it there for 3 days. I heard of one case where a toad was used, and it was left there until it rotted. It effected a cure².

The roots of the Indian turnip or Jack-in-the-pulpit were fed to lazy horses to make them spirited.

BELIEFS ABOUT AND AS TO THE CAUSES OF SOME PATHOLOGICAL CONDITIONS

Some believe that a felon is caused by a worm gnawing at the bone. This accounts for the folk-name of *bees ding* (bad thing).

Spitting on the stove is said to cause sore lips³.

It is believed that when the eye-teeth are pulled it will affect the eyesight.

It is claimed that a birthmark will assume the colour of a strawberry at the time this fruit is ripe; but as soon as the strawberry season is over, it resumes its normal colour.

"Liver grown" is a form of pleurisy in infants, called *aa g'wackse*. It is believed to be caused by the attachment of the liver to the ribs.

A certain stiffness of the joints and pains in the armpits was said to be due to *wacks-gnep* (i.e., growth-knobs)⁴. The pain is such that one cannot lift the arms at times, and this is explained as being due to these knobs, which are present in all young people who are still growing.

Whooping cough (*bloo hushte*) is said to increase 8 weeks and decrease 8 weeks.

LOVE, COURTSHIP, AND MARRIAGE

Two knives too many on the table is a sign of a wedding.

The Mennonites say that to be married in mud (*schmutz*) is to become rich.

The Mennonites, and the Pennsylvania Germans of the old stock in general, believe that Tuesday is the best day to get married.⁵

Some people believe that it is best to get married near the full moon.

When two or more weddings occur at the same time and in the same house one of the couples will be unlucky.

When a younger member of the family gets married before the older ones they say to these older ones, "*Ihr müsse im Backoffe danze*," i.e., you

¹ Cf. Fogel, op. cit., p. 167, item 795, and p. 169, item 807.

² Cf. Fogel, op. cit., p. 156, item 737.

³ Cf. Fogel, op. cit., item 1417, p. 272. Wuttke (*Der deutsche Volksaberglaube der Gegenwart*, Berlin, 1900, p. 14) says "*Ins feuer darf man nicht spucken, sonst bekommt man ein grindmaul oder blasen auf die zunge*".

⁴ Cf. "Wax-kernels" in the dialect of East Yorkshire, England—M. C. F. Morris, *Yorkshire Folk-Talk* (London, 1892).

⁵ Cf. Fogel, op. cit., p. 66, item 206, and Birlinger, op. cit., 1:390.

must dance in the bake oven. This may have at one time been actually practised¹.

One of the shoes of the bride about to start off on her wedding trip was removed by one of the young girls or boys while the party were eating their wedding dinner and held for ransom. The groom or the best man had to pay something, because without the shoe they could not proceed on their tour.

It was customary for the young men to stretch a rope across the land or road and not permit the couple or the wedding party to pass unless the groom first paid for the privilege. The money thus obtained was usually spent in drinking to the health of the happy couple.

If the sun does not shine on the day of a girl's wedding, bad luck will attend her through life. I heard of a woman who cried for a whole night because the sun did not shine on her daughter's wedding day.

DEATH AND BURIAL

DEATH SIGNS

If a cat looks into a window at night.

Two forks on a table betoken a death.

When a white spider crawls towards you or your house.

Three spiders crawling on a wall is a death sign (Alsatian).

The hooting of an owl near a house is a death sign.

When the corn shoots are of a whitish colour.

If the cabbage heads are white or covered with white spots.

A white bean plant is also considered a sure death sign.

When a bunch of apple blossoms appears late in the season a death in the family is sure to follow².

When a wild bird enters an occupied house one of the occupants will soon die³.

The howling of a dog is also regarded as a death sign⁴.

If the clock strikes 6 or 12 while the head of the house asks the blessing it is a sign of a death (Amish)⁵.

¹ A young woman from Goderich, Ontario, living in Toronto, whose ancestors came from the Isle of Jersey, told me that the older sister "must dance in green stockings in the pig trough". In Chambers' *Book of Days* it is stated "that if the younger sister marries before the elder she must dance in the hog's trough". (Cf. *Jour. Am. Folk-Lore*, 2:66-67, 1889.) According to Addy's *Household Tales and Traditional Remains* (London and Sheffield, 1895), "If a younger brother or sister marries before his or her elder brother or sister, such elder brother or sister should dance on his or her stocking feet on the wedding day" (p. 121). Miss C. S. Burne, in her *Shropshire Folk-Lore* (London, 1883), says, "It is an old Shropshire custom, kept up in humble life, that if a younger sister should be married before her elders, the latter must dance at the wedding in their 'stocking feet'. This was actually done at a wedding at Hodnet in 1881" (p. 291). Grose, in his "Popular Superstitions", appended to his *Provincial Glossary* (2nd ed., 1790), says, "If in a family the youngest daughter should be married before her elder sisters, they must all dance at her wedding without shoes; this will counteract their ill-luck, and procure them husbands" (p. 45). Thistleton-Dyer also mentions the custom in his *Domestic Folk-Lore* (p. 43). This custom explains the passage in Shakespeare's *Taming of the Shrew* (Act II, Sc. i), where Katharine says to her father, in allusion to Bianca:

"She is your treasure, she must have a husband,
I must dance barefoot on her wedding day,
And for your love to her lead apes in hell."

² The same belief occurs in East Yorkshire, England. There is a saying that

"A blossom on the tree when apples are ripe
Is a sure termination of somebody's life".

Nicholson, *Folk-Lore of East Yorkshire*.

³ Among the ancient Greeks it was a bad omen for a swallow to enter a house.

⁴ This is an almost universal belief. See Exodus, 11:5-7.

⁵ Cf. Fogel, op. cit., p. 116, item 512, and p. 123, item 556. Also Wuttke, op. cit., p. 215.

If a cock crows before 10 o'clock (in the morning?), it is a sign of a death.

If roosters crow between sundown and midnight there will be a death in the neighbourhood soon (Swabian).

In whatever direction a star falls there will be a death; presumably of some relative or friend of the person who sees it fall.

A person passing over a mole working underground will die within a year.

A dying person will always give a sign of his death to an absent friend whom he wishes to see.

The last child or person mentioned by a dying person will be the next one to die.

A family living near Washington believes that they were warned of their grandmother's death by the striking of her clock, which was not going at the time (Pennsylvania German).

It is believed that whenever a family builds a new house or barn or even an addition to the house, there will be an addition to the family (i.e., a birth) or else a death (Woman from Heese, Germany).

Whichever leaves the room first, the bride or the groom, dies first (Alsatian).

The one who has the most letters in his or her Christian name and surname will die first (Alsatian). This might be called a kind of onomancy.

The one (wife or husband) having a deep hollow between the eyebrows will die first (Swabian).

Similarly, the one who has moles on the cheeks (Swabian).

BURIAL CUSTOMS AND BELIEFS

Germans still keep up the lyke-wake or *wächter* custom over the dead.

A funeral on a Saturday will be followed by another the next week.

If a funeral stops on the way to the cemetery there will be another burial soon¹.

It is believed that if one is buried on a rainy day he will be saved.

OMENS AND SIGNS

If your nose itches you will hear news.

Whoever chokes while speaking is telling a lie.

If a girl cannot start a brisk fire she will get a lazy husband.

If a girl when cutting bread makes the slices very thick she will become a good stepmother².

Someone will go hungry if a person takes bread at the table when he already has some.

If you drop a fork and the tines hold it to the floor you will have visitors.

To sneeze three times in succession is a sign that your cold is breaking up.

¹ Cf. Fogel, op. cit., p. 126, item 576, and Wuttke, op. cit., p. 466.

² Cf. Fogel, op. cit., p. 369, item 1974.

If a child is born in a large house he will become very rich.

Tea froth floating on the surface in a cup if quickly swallowed will bring riches.

Persons with very hairy arms will become rich¹.

A person having a large number of moles on the back of his neck will become rich.

Count seven stars for seven successive evenings and the first girl you shake hands with will be your future wife.

When the left ear burns someone is speaking ill of you, and if it is the right ear someone is praising you².

When the left ear burns, pinch the ear and the one speaking ill of you will bite his tongue³.

The belief exists that if one laughs till the tears come something will happen shortly that will make him cry⁴.

If a broomstick falls across the doorway a witch will come; if you pick it up the witch won't come.

GHOST LIGHT

In the autumn of 1909 some people living near the Old Mennonite cemetery, near Roseville, saw a bright ball of fire hovering over two large tombstones, occasionally flitting to other parts of that section of the cemetery. They thought it was a *geist* or ghost.

My maternal grandfather said he once saw a golden calf of the natural size enter a cellar through a hole only about 6 inches in diameter. This was near Colmar, in Alsace.

GOOD AND BAD LUCK

GOOD LUCK

To find a four-leaved clover.

To find a horseshoe.

The horseshoe is often suspended over the door of a house for good luck. It is remarkable that this curious custom, which is a relic of a degraded form of pagan worship originating among the Arabs of North Africa, should obtain in civilized countries.

To secure a plentiful supply of plums or cherries hang horseshoes on the branches. It is claimed that the iron salts thus generated will bring a good crop, but I think the explanation lies more in the superstitious reverence paid to the horseshoe⁵.

¹ Also believed in some parts of England—Addy, op. cit., p. 101.

² In France this is reversed.

³ *So ainem die den oren seusent (one's ears ring), so habent sy den glauben, man red vbl von inn*—From a paper codex of the 14th cent. in the library at St. Florian (*Apud Grimm's Teutonic Mythology*, 4:1757).

⁴ Cf. "If your left ear burns somebody is abusing you. You should make the sign of the cross thereon three times, and then the slanderer will bite his own tongue"—Addy, op. cit., p. 101.

⁵ Cf. *Proverbs*, xiv, 13—"Even in laughter the heart is sorrowful; and the end of that mirth is heaviness". The Scottish proverb is "Laugh at leisure; ye may greet (weep) ere nicht". Another is, "They that laugh in the morning will greet ere nicht". The French say, "Qui rit Vendredi, Dimanche pleurera" (i.e., He who laughs Friday will weep Sunday). The English belief according to Addy (op. cit., p. 95) is "If you laugh very heartily or laugh till the tears come, you will have trouble afterwards".

⁶ Germans in Pennsylvania "Hang pieces of iron on fruit trees that will not bear"—Fogel, op. cit., p. 210, item 1053. Also See E. H. Meyer, op. cit., p. 207.

To bring good luck German Catholics made the sign of a cross over or on a loaf of bread before cutting it¹.

BAD LUCK

To sit on a table.
 To sing while eating at the table.
 To look into a mirror at night.
 To open an umbrella in the house².
 To cut your fingernails on Sunday.
 To sing or whistle while lying in bed.
 To kill a spider that crawls on your person³.
 To leave a knife on the table after retiring.
 It is considered unlucky to step over a grave.
 To draw the window blinds before lighting the lamps.
 To hold a loaf of bread upside down while cutting it⁴.
 It is considered unlucky for children to play funeral.
 To break a mirror—you will have no luck for 7 years⁵.
 It is considered a very unlucky proceeding to collect birds' eggs.
 It is unlucky to spill salt—the evil may be counteracted by burning the salt.

The crowing of a cock at sundown is a sign of impending misfortune.
 It is very unlucky to eat any fruit growing in a graveyard.
 To watch the moon go down is considered a very unlucky proceeding.
 It is unlucky to boast of good health; you will be sure to be ill soon after.

It is bad luck to take either a cat or a broom along when moving from one house to another.

It is unlucky to eat the fruit of a blackberry bush that has blossomed long after the other fruit has disappeared—the person who does so will not live long.

The Germans, like those of many other European nations, consider Friday an unlucky day.

OTHER BELIEFS

If you lose one of your teeth and a pig swallows it, a pig's tooth will grow in its place.

Hair combings should not be thrown out of doors. It will give you a headache if the sun shines on them.

¹ Cf. "Housewives make three crosses over every loaf of bread before cutting it, to prevent the bread from being bewitched and the Puk from eating of it" (O. Knoop, "House Spirits in Pomerania", *Report of the International Folk-Lore Congress at the World's Columbian Exposition*, Chicago, 1893, p. 536). The Scandinavian settlers in the North of England, after their conversion to Christianity, "are known to have marked their dough with a cross to insure its rising—a practice which many of our country matrons still retain". (Harland and Wilkinson *Lancashire Folk-Lore*, London, 1882, p. 19.)

² Cf. Fogel, op. cit., p. 104, item 436.

³ Cf. Fogel, op. cit., p. 99, item 403.

⁴ This belief is also found in England, where it is said that the devil flies over the house when this is done. It is also said that it causes the illness of the breadwinner. (Addy, *Household Tales and Traditional Remains*, p. 99.) Thistleton-Dyer also mentions this belief in his *Domestic Folk-Lore*, p. 107. Grimm (*Teutonic Mythology*, p. 1788, vol. 4) says "Your blessed bread (liebe brot) shall not be left lying on its back." American Negroes say "Never leave a loaf of bread upside down for ships will sink".—Collins Lee, "Some Negro Lore from Baltimore" (*Jour. Am. Folk-Lore*, 5:110-112, 1892). Cf. Also Fogel, op. cit., p. 373, item 2004, and p. 378, item 2030. "Wenn brot auf der runden seite liegt, hat der Teufel gewalt darüber." (*Zeitschrift für deutsche Mythologie*, 1:243.)

⁵ R. A. Proctor in his *Borderland of Science* says: "So with the old superstition that a broken mirror brings seven years of sorrow, which, according to some, dates from the time when a mirror was so costly as to represent seven years savings".

If a person has had a cancer and another individual, in showing where it was located, puts his finger on the spot on his own person, he also will get the cancer there.

Births of human monstrosities are considered judgments from God; either because the parents were proud or were continually poking fun at the failings or afflictions of others.

It is believed that each human individual will eat 7 pounds of dirt in a year.

A Hessian woman in Waterloo county taught her children that the one who stoops or squats down in the game of leap-frog will be stunted¹.

Small ears indicate stinginess; large ones, generosity.

MISCELLANEOUS

New fashions were said to be "of the devil".

Some still believe in the existence of the Wandering Jew—*daer ewich Jud*.

If you leave a knife on the table after retiring, one of the members of the household will not be able to sleep.

One should not present another person with anything that is pointed, such as a knife, brooch, or pin. It will cause a quarrel or bring bad luck.

One should not borrow either needles or salt from a neighbour—it will lead to a quarrel.

If you look into a mirror at night Satan will look at you over your shoulder².

To sweep after nightfall is to sweep all the riches out of the house.

The rocking of a cradle while the child is not in it is said to cause the child to get the colic.

A thick coating of ice on fruit trees in the winter indicates much fruit during the summer³.

DREAMS

If one places his hand on a dead person he will not dream of the corpse.

When one dreams of deceased relatives or friends it is a sign of rain.

If you dream of an accident the exact opposite will happen⁴.

DIVINATORY PRACTICES

Children often count the white spots on their friends' fingernails to find out how many presents they will get.

Another childish form of amusement is to hold a dandelion flower under a person's chin to discover whether he is fond of butter, this being indicated by the yellow reflection on the chin.

¹ Cf. Grimm, *Teutonic Mythology*, 4:1779.

² "Look not in a mirror by the light of the candle" was one of the exhortations of Pythagoras.

³ Cf. Fogel, *op. cit.*, p. 215, item 1083.

⁴ "Dreams," they say, "always go by contraries."—Harland and Wilkinson, *Lancashire Folk-Lore*.

Take a hair from a boy's or girl's head and draw it through between the edges of the nails of the thumb and forefinger, and if the hair curls, the boy likes the girls and vice versa.

Young women sometimes put the wish-bone of a fowl over the door and the first young man who enters the door under it will be their lover or future husband.

A once popular form of botanomancy, a way to find where the future husband or wife lived, was to take a piece of green grass stem (*Phleum pratense*) and press out the juice at one end, observing the direction in which it flowed; the stem, of course, was held vertically.

Some German conjure doctors have methods of divining the nature of a disease. One, a woman living in New Dundee used the following method. First she went into the orchard and cut off nine small rods from the ends of the twigs of nine different apple trees. These she put into a basin filled with water, and if they all sank to the bottom the disease would be fatal, but if a few remained on the surface, it was not so serious and could be cured¹.

Another method is to wind a piece of thread round an egg, across its longer diameter, so as to divide its surface into four equal parts. Then, after fastening the thread, the egg is laid on a bed of hot ashes, and if both it and the thread burst, the disease is incurable.

To find out in what month wheat will bring the highest price a year hence, take twelve cups and fill them with wheat. Name each cup after one of the months, thus: January, February, March, and so on. This must be done on New Year's night, and the next morning you will find some half full, some empty, and some full. The fullest is the one in which wheat will be the most valuable (Amish).

A Hallowe'en Observance. To see their future husbands young women used to take one teaspoonful of flour, one of salt, and one of water and mix them together, forming dough. This they made into a little cake that they baked in the ashes of the stove grate. While eating this they walked backwards towards their beds, laid themselves down across them and went to sleep lying in this position. If they dreamed of their future husband as bringing a glass containing water, he was wealthy; if he had a tin cup, he was in good circumstances; and if he had ragged clothes and a rusty tin cup, he was very poor.

A Christmas Eve Custom. On Christmas Eve a curious custom was formerly practised by young women to find out the vocation of their future husband. A cup was half filled with water and about midnight a small quantity of lead was melted and poured into it. The lead on cooling assumed a variety of forms, such as horseshoes, hammers, nails, for a blacksmith; and square blocks for a farmer. If one took the form of a coffin the person who got it would not live very long. Strict silence was enjoined while the practice was in progress².

To Make a Forecast of the Weather. On New Year's Eve an onion is cut into two sections and the concentric rings composing the bulb are separated. Twelve of these cup-like bulbs are then placed in a row and

¹ Cf. Grimm, *Teutonic Mythology*, 4:1662.

² This custom also obtains in Denmark and in parts of England. Cf. Grimm, *Teutonic Mythology*, 4:1775, 1800.

named after the months, and some salt is put into each one. They are then left until the next morning, when they are examined. Those in which the salt has melted or dissolved show that the months after which they were named will be wet, and those in which this condition is not observed will be dry. This practice is of Swiss origin¹.

CHARMING, CONJURE, OR POW-WOW DOCTORS, AND FORMULÆ

Charming or, as the Germans in Ontario call it, *brauche*, is a form of conjuration still practiced in some parts of Canada by German men and women. The usual expression heard when anyone is sick is "*Mir musse brauche losse dafor*" (we must have pow-wow for it). The methods of these conjure doctors are various; whereas some use mystic words², others repeat certain passages of scripture³; but most of them use the following form of invocation: "*In Namen Gottes der Vater, des Sohnes, und den Heiligen Geistes*" (In the name of God the Father, the Son, and the Holy Ghost).

Some of these charmers do not attempt to cure a disease until the moon is on the wane, and never after sunrise or before sunset, and often not in the presence of their patients. Before a charmer can undertake to cure a person, he must know the patient's age. Another peculiarity in connection with the practice is the belief that a woman cannot impart the knowledge of charming to any member of her own sex—it must always be communicated to her opposite⁴. The charmer also never asks for a fee; this must be a voluntary contribution on the part of the patient; 50 cents is the sum usually given.

I once heard a female conjure doctor say that if a patient's illness was of a very serious nature and she attempted to cure it it always had a debilitating effect upon her, even if she did not see or come in contact with the sick person⁵.

There are some who claim that they can cure a person although he or she may be hundreds of miles away. An instance of this kind once came to my knowledge. A conjure doctor was asked to cure a person afflicted with lung trouble. At that time the patient lived in British Columbia. Some time afterwards he was asked how he felt at a certain time on a certain date, and he said that he had felt much better, and this effect was ascribed to the influence of the charm.

¹ Cf. the following German belief from Querfurt: "*Wer wissen will wie die Wittrung im nächsten Jahr werden wird, muss am Weihnachtsabend eine Zwiebel nehmen, sie durchschneiden und daraus Zwölf Nappe machen; darauf wird in jeden derselben Salz gethan und man stellt sie nach der Reihe der Monate auf. In den Nappen, wo am andern Morgen das Salz nass geworden ist, gibts nasse, wo's trocken geblieben ist, trockne Wittrung.*"—Kuhn und Schwartz, *Norddeutsche Sagen, Märchen, und Gebräuche*, etc. (Leipzig, 1848), p. 404. Also Fogel, *op. cit.*, p. 223, item 1127, and *Zeitschrift für deutsche Mythologie*, 1:240.

² I am not certain what these mystic words are but I am told that such words are used. It is very difficult to get any information from the charmers themselves, as they are reluctant, with perhaps the best of reasons, to make their methods and formulæ public property.

³ Doubtless a survival of the old heathen incantations. It is not clear how these incantations gave place to verses of scripture, unless we take into consideration the fact that at one time "the Old Testament, whether in Hebrew or Latin, was considered a dreadful conjuring book." We know that supernatural virtues were ascribed to what are called the "sixth and seventh books of Moses". I have been told that these works were written with human blood and in characters unintelligible to the ordinary mortal.

⁴ Cf. Fogel, *op. cit.*, p. 387, item 2084; and Grimm, *Teutonic Mythology*, 3:793.

⁵ "According to his own statement the ordeal left him in an exhausted condition."—"Folk-Lore of the Carolina Mountains"—(*Jour. Am. Folk-Lore*, 2:102).

Although regarding their respective methods as the principal catholicon for all diseases, these charmers are not slow in enlisting the services of a professional medical doctor when they themselves are seriously ill. Many, however, put great faith in some of their charms and I have heard of individuals charming their children when they were sick.

I have heard the opinion expressed that they were in league with the devil, and that they performed their cures with his assistance. They would scarcely relish this view of their powers, for many are very religious and are "good" church members. They claim that the whole efficacy of the practice lies in the invocation of the Holy Trinity, and not in the personal virtues of the charmer. I knew a man who claimed to cure by invoking the Trinity, and he was anything but virtuous; he would swear on the slightest provocation; he was very intemperate, and was justly suspected of having a great partiality for his neighbours' smoked ham, which he often purloined at night.

Some years ago I heard of a woman who had erysipelas and who was given up by two doctors, who said there was no hope for her and that she had no longer than a day to live. A charmer was then called in and he charmed for the disease and, strange to say, the woman immediately became better and is living today (1923). This happened many years ago.

A pow-wow doctor once cured a felon by squeezing the patient's thumb tightly in his hand, at the same time making a mental repetition of some verbal formula, and finally a worm (!) appeared at the end of the thumb, which he pulled out with pincers.

The services of a charmer were once secured to cure a cataract on a girl's eye. The woman stood before the girl and invoked the Trinity, accompanying the invocation with a waving motion of the hand from side to side as often as the names were mentioned. The cataract, however, did not disappear; and, being asked to give the cause of failure, the woman said that the girl did not have enough faith (the *sine qua non* in charming) in the efficacy of the practice.

A barley beard having entered the eye of an early Oxford county settler, recourse was had to the services of an old German woman who practiced charming, and this is the way she is said to have removed the beard from the man's eye. She took a cup and filled it with water from a spring, then blew on it, uttering at the same time some words of magic import, and presently the offending barley beard was seen floating on the surface of the water¹.

Another charmer was once asked to cure jaundice. Notwithstanding the fact that he was slightly intoxicated at the time he readily accepted the proffered fee and, retiring to an unoccupied room, he pulled off his coat, rolled up the shirt sleeve of his left arm, and placing the right hand on the muscle he murmured some mystic incantation and that completed the exorcism. The patient was not cured.

The sixth verse of the sixteenth chapter of Ezekiel² is used by some charmers as a styptic charm.

¹ "An incantation is to be said by a fairy-woman over a plate of water. Then the patient is to look steadily at the plate, and the mote will drop into the water, and the eye become clear."—Lady Wilde's *Ancient Cures, Charms and Usages of Ireland*, pp. 16-17.

² Prof. J. Rhys says the same charm is found among the Manx. (Manx Folk-Lore and Superstitions, *Folk-Lore*, 2:294.)

I heard of a man who endeavoured to stop bleeding by a very peculiar method. A cow had been dehorned and her head was bleeding profusely. The man who had dehorned the cow professed to be a charmer and said that he could stop the bleeding. He drew his index finger along the back of the animal, along the sides, along the abdomen, and along various other parts of the body and, at the conclusion of each operation, he stood in front of the cow, with his finger upraised and exclaimed, "Now stop bleeding!" but the blood continued to flow.

A cure for an infantile liver disorder or form of pleurisy (*aa g'wackse*), is to swing the child in the direction of the cardinal points, at the same time invoking the Trinity. Some have been known to do this at cross-roads.

About 50 years ago my uncle wounded himself with a scythe and a charm doctor was called in to dress the wound. He bound it together and, after mumbling some charm over it, he procured a large Canadian penny¹ with St. George and the Dragon on one side, pierced it with a hole, and then, putting a red silk thread through it, he suspended the coin from the boy's neck and said that this would help to heal the wound. The doctor was an Alsatian.

One may also cure himself by pow-wow.

A ringworm is to be cured by describing a circle with the index finger around the eruption three times and repeating a verbal charm the same number of times. My informant, a young Amishman, could not recall the words of the charm.

A CHARM FOR GOITRE

This is to be done at the increase of the moon. Look at the moon and, while rubbing the goitre, repeat the following words three times:

*"Wass ich see nem zu
Wass ich fül nem ap,
I'm name Gottes,"* etc.

(What I see increase,
What I feel decrease,
In the name of God, etc.)²

This must be said without drawing one's breath, and must be done for 3 consecutive nights. Also found in Pennsylvania.

A CHARM FOR TOOTHACHE

Before sunrise or after sunset go to a spring on a neighbour's farm and take three mouthfuls of water (not with a cup but with the mouth) and spit them on the ground, at the same time invoking the Trinity three times. This is to be done for 3 nights in succession, and you are not to speak to anyone while doing it.

¹ "A copper coin with a hole through, is accounted a *lucky* coin."—Harland and Wilkinson, *Lancashire Folk-Lore*.

² In Staffordshire, England, to cure the whooping cough, it is the custom to "take the child and allow it to see the new moon, lift up its clothes, and rub your hand up and down its stomach, saying—

*"What I see may it increase,
What I feel may it decrease,
In the name of the Father,"* etc."

—G. F. Northall, *English Folk-Rhymes*, p. 137.

CHARMS, CUSTOMS, AND PRACTICES

If you wear a sock inside out you will receive a present.

If a person involuntarily makes a rhyme and wishes at the same time, the wish will be fulfilled.

Throw a handful of salt into the stove to prevent homesickness.

Oster Wasser (Holy Water) must always be obtained from a running stream and must be dipped with the current and not against it.

When one of a child's eyelashes falls out take the hair and put it on the child's breast and he will receive a present.

It is a common practice among some people to put old shoes among the cucumber vines to ensure a good crop.

To keep a cow from straying, place a piece of bread under your armpit and leave it there until it is saturated with sweat and then mix it with the cow's feed.

Bread prepared in the same manner, if fed to pigeons, will have a like effect¹.

Another method to keep a cow from straying is to take a stone from the farmer's barnyard where you bought the cow and upon arrival at your home to deposit it in your own barnyard² (Amish).

To keep a dog at home cut off part of its tail and bury it under the eaves.

If the mother in a vinegar barrel is not strong enough a piece of paper with the names of three cross women or termagants who live in the neighbourhood written on it should be added to it.

A Pennsylvania German woman, living near New Dundee, whenever she put a mother in a fresh vinegar barrel always cut it into seven pieces, naming each piece after a cross woman. It is believed that this would make the vinegar strong³.

To find a lost article throw a similar one over your head and then hunt for that, and the one previously lost will be found not far away. Schoolboys often did this to find lost marbles.

If a young couple break their engagement they should take their engagement ring or any other articles they have presented to each other and go together to some place and bury them secretly.

It used to be the custom among Pennsylvania Germans here, when any male visitors came to see a new-born child for one of the attendants to seize the visitors' hats and throw them behind or under the mother's bed. Then they had to either get the hats themselves or pay for them.

I have often seen men before engaging in a fight or beginning some difficult work spit in their hands. If they were asked why they did this, very few, if any, could give a satisfactory answer. But it was evidently done

¹ Cf. "Um einen gekauften Hund oder eine gekaufte Katze an sich zu gewöhnen, nimmt man ein Stückchen Brot und legt es unter die Achsel, bis es warm geworden, d. h. von Schweiss durchzogen ist; dann giebt man den Bissen dem Thiere zu fressen, und es wird von Stund' an niemals den neuen Herrn verlaassen," p. 132. Ulrich Jahn, *Über den Zauber mit Menschenblut und anderen Theilen des Menschlichen Körpers*. (Verh. der Berl. Gesellsch. für Anthrop., Ethnol. und Urgeschichte., Berlin, 1888.)

² Among the Pennsylvania Germans they place the stone in the cow's manger. Fogel, op. cit., p. 173, item 827.

³ Cf. Fogel, op. cit., p. 190, items 921 and 924, and p. 192, item 934. Also *Alemannia*, etc., 19:163.

(before it lost its significance) to bring good luck. Boys still spit on their bait for good luck when fishing¹.

Take twelve stems of timothy grass, each about a foot long, place them in a bunch and tie the end of one piece to the end of another, and when you have done this to all the ends at one end of the bunch, do the same to the other. When you have accomplished this make a wish, and if the united stems form one large unbroken ring it will be fulfilled².

To make a sleeping person reveal what he is dreaming about tie a horsehair to his big toe and pull on it³.

If you come across a knot-hole by accident and desire to see some absent friend, look through it and repeat the following words three times:

(N.....) *Ich ruf dich darich en knarre loch,
Haerscht mich net so kumscht du doch.
I'm name Gottes, der Vater, des Sohnes, un' den Heiligen Geistes.*

(N.....) I call you through this knot-hole,
If you do not hear me, yet you will come.
In the name of God, the Father, of the Son, and the Holy Ghost.

This was also done through an open door, but without the rhyme, the call being (N.....) come⁴.

To keep a cross dog from biting you, bend the thumbs of both hands upon the palms and close your fingers over them, and then, with the hands extended toward the dog, you must repeat the following charm:

*Hund du bischt blind gebore,
Un' an mir hoscht die Macht verlore;*

which, literally translated, means

"Dog you are born blind,
And on me you have lost the power" (Amish)⁵.

To make a thief come back you must raise one of the axles of a wagon so as to allow the wheel to revolve freely, and then, while you pronounce some magic charm or incantation, the words of which I could not learn, you turn the wheel. By turning slowly he will come walking, but the faster the wheel is revolved the more quickly will he come, and if you choose you can make him run until he is dead. You must do this before sunrise, and must

¹ "Always spit on bait before casting." Fogel, op. cit., p. 265, item 1379. Cf. also F. Liebrecht, *Zur Volkskunde* (Heilbron, 1870), p. 332.

² Cf. "If you wished to know if your lover was constant, you must gather four long blades of grass (called 'love-laces') and hold them in your hand. Then tie them together in four knots, two at each end, saying while you do so,—

'If you love me cling all round me,
If you hate me fall off quite,
If you neither love nor hate
Come in two at last.'

If the grasses form a ring, he is constant; if all the knots come undone, he hates you; if they come in two pieces, he is indifferent."—p. 80, Angelina Parker, *Oxfordshire Village Folk-Lore* (*Folk-Lore*, 24:74-91). Vide also *Zeitschrift des Vereins für Volkskunde*, 12:463, 1902 (*Egerländer Volksglaube*).

³ "If you seize a person by the big toe while he is talking in his sleep, he will tell you anything he knows." Fogel, op. cit., p. 367, item 1962. Cf. also Anton Birlinger, *Volkstümliches aus Schwaben* (Freiburg, 1862) 1:197.

⁴ Germans in Pennsylvania call a lost child three times through a knot-hole facing the east. Fogel, op. cit., p. 145, item 677. Cf. also J. G. Owens, "Folk-Lore of the Buffalo Valley", *Jour. Am. Folk-Lore*, 3:123; Fogel, op. cit., p. 146, item 678; and Wuttke, op. cit., p. 434.

⁵ Cf. No. 67, in Hohman's *Long Hidden Friend* (*Jour. Am. Folk-Lore*, 17:116, 1904):

"Hound, hold your mouth to the ground.
Me God made, thee he suffers, hound.†††

You must do this toward the place where the dog is. You must make the three crosses at the dog, and before he sees you, but you must say the words first of all." Grimm (*Teutonic Mythology*, 4: 1804) gives the following item from Wurtemberg (quoting *Journ. v.u.f.D.*, 1788, 2:183-184): "Fold your thumb in and dogs cannot bite you". Owens, (op. cit., p. 123) says: "Two noted parties frequently went on fruit-stealing excursions. As many of the farmers had cross dogs, they claimed to keep them off by squeezing the left thumb hard into the hand".

also speak to him first, or, it is believed, he will turn black and die. A man named Marotsky, living near St. Agatha, in Wilmot township, Waterloo county, says he can do this. He is said to have done so quite recently. Two young men having stolen one of his buggy wheels, he made them bring it back, and when they got to his place they were nearly exhausted, he having made them run very hard all the way. He is said to use some sort of incantation.

PROVERBS AND SAYINGS

Proverbs and sayings are introduced with the words *me sagt als*, "we say".

Alles het sei zeit, Everything has its time¹.

Alles het en end, Everything has an end.

Zeit verennert alles, Time changes everything.

Alle biss'l helpt, Every little helps².

Waer gukt, der find, Who looks, finds.

Me lewe fe esse, un' esse fe lewe, We live to eat, and eat to live.

Dess graab iss unser reichdum, The grave is our heritage.

Sell iss de deifel da vun, That is the devil of it; i.e., the difficulty of it³.

Ober schee, unner fui, On top fine, under dirty. Said of poor people who strive to dress like the rich and who have nice clothes on top and ragged, dirty clothes beneath⁴.

Wass sich zwett des dritt sich, What happens twice will happen thrice⁵.

Me muss 's nemme wie 's kummt, We must take it as it comes.

Me dut wass me kann, We must do what we can.

Me dut wie me kan, net wie me will, We do as we can, not as we will.

Me muss lewe mie me kann. We must live as we can⁶.

Besse ebbs a's wie gar nix, Better something than nothing at all⁷.

Me sot zufride sei wann me jusht e brod-grusht zu esse het, We should be satisfied if we had only a bread-crust to eat.

Da mee a's me het da mee welle me hawe, The more we have the more we want⁸.

Wann me 's net het, het me 's net, If we haven't it, we haven't it.

¹ Cf. Portuguese proverb *Cada cousa a seu tempo*.

² Cf. "*Alla bis'l helpt hot di alt fra gsat*, Every little helps said the old woman." Dr. W. J. Hoffman, "Folk-Lore of the Pennsylvania Germans," *Journ. Am. Folk-Lore*, 2:198, 1889.

³ Cf. French, *C'est là le diable*.

⁴ Cf. "*Baben (oben) fix*

Uennen (unten) niz

das heiset unter einem schmucken Kleide schlechte Unterröcke, zerissenes Hemde und entzwei Strümpfe". Stuhlmann, *Das Weib im Plattdeutschen Sprichwort*, Globus, 19:191, 1876.

⁵ It is a somewhat general belief in England that if a servant breaks two things (crockery) she will break a third (p. 127, Thistleton-Dyer's *Domestic Folk-Lore*). In East Yorkshire, England, it is believed that "Mishaps follow each other in threes. A boy who cuts his hand expects to do so other twice" (p. 47, Nicholson's *Folk-Lore of East Yorkshire*). "*Wenn an einem Tage zwei Gäste kommen wird der dritte bald nachfolgen*." (Von Zingerle, *Sitten, Bräuche und Meinungen des Tiroler Volkes*, p. 391. Also in *Zeitschrift für deutsche Mythologie*, 2:421.)

⁶ Cf. *Non uti libet, sed uti licet, sic vivamus*, We must live not as we like, but as we can.

⁷ Cf. *Besser was als gar nichts*. The English proverb is similar, "A little is better than none".

⁸ Cf. The English saying "The more one has, the more he desires" and the Scottish proverb "Muckle wad hae mair", or "He that has muckle wad hae mair". The Latin proverb is similar, "*Quo plus habent, eo plus cupiunt*". The French say "*Plus il en a, plus il en veut*". Shakespeare says

"My more having would be a source

To make me hunger more"—*Macbeth*, iv. 3.

Heem is doch immer heem, Home is always home.

Da gnoche wass fe dich g'wachse iss schleeft dir kee hund fart, The bone that grew for you no dog will carry away; i.e., the wife or husband you are destined to marry will not die or leave you.

Zu yede deggle hets en hafe, To each lid there is a pot.

Do peifed f'leicht widder en ann're vogel. There will perhaps be another bird that will whistle; i.e., another opportunity will occur.

Mei'e iss noch emol e dag, Tomorrow is another day; i.e., what can't be done today can be done tomorrow.

Wass g'schee iss, iss g'schee, What's happened, has happened; other words, no use crying over spilt milk.

Wann me mit die schoof gedriwe waerd dann muss me mit 'ne fresse. If we are driven with the sheep we must eat with them.

Me set mit die hingel in 's bett geh, We should go to bed when the hens go to roost.

Morgen schtund het gold im mund, The morning hour has gold in its mouth¹. Equivalent to "the early bird catches the worm".

Wie des bett machsht so musht d'ruf leye, As you make the bed so you must lie on it.

Waer net haert muss fühle, He who won't hear must feel².

Waer net harricht muss biize, Who won't hear must suffer.

Sin gute un' schlechte in alle kaerich, There are good and bad in every church.

Geb yeder mensch sei recht, Give every man his due.

Yede mensch het sei fehle, Every one has his failings³.

Yede mensch het sei nauwe, Every man has his bad faults (?).

Yede mensch het sei greuz, Each one has his cross, i.e., troubles.

Yede mensch het sei feind, Every man has his enemies⁴.

Yede hund het sei freind. Every dog has his friends.

Die wass 's hen, hen 's; die wass 's net hen, hen 's net, Those who have it, have it; those who have it not, have it not.

Wass letz iss, iss letz; un' wass recht iss, iss recht, What is wrong, is wrong; and what is right, is right.

Wass waar iss, iss waar, What is true, is true.

Me glaabt net alles wass me haert, We should not believe all we hear.

Wann me alles glaawe mist dann kent me viel glaawe, If we had to believe everything we would have to believe much.

Wann's net waer fe des wart wann dann deed fiel g'schee, If it was not for the word *if* much would happen. An answer to those who are always saying "had I" or "if".

E blinde sau find als emol e erbs, A blind pig sometimes finds a pea⁵.

Gebrotne dauwe flie'e eem net in 's maul nei, Roasted pigeons do not fly into one's mouth⁶.

¹ Cf. Hoffman, op. cit., item 11, p. 198. The Scotch say "Ae hour in the morning is worth twa at night".

² Cf. *Wer nicht hören will, der muss fühlen.* Also Hoffman, op. cit., item 66, p. 202.

³ Cf. English proverb, "Every man has his weak side".

⁴ Cf. Arabic proverb "No man is without enemies".

⁵ Cf. "*En blind ti sau findt a alsamol n echel.* Even a blind pig finds an acorn once in a while. Remarked of one who unexpectedly, or undeservedly, meets with good fortune." Hoffman, op. cit., p. 199.

⁶ Cf. English saying "You may gape long ere a bird fall into your mouth". The Germans say "Gebratene Tauben, die einem ins Maul fliegen" (Do pigeons fly ready-roasted into one's mouth?). The Danish is similar. "Man skal længe gabe foven stegt due flyver en i munden (One shall long gape ere a roasted pigeon fall into his mouth)". The Dutch say "Gebrade duiven vliegen niet door de lucht" (Roasted pigeons don't fly through the air).

Die dumschte sin doch als emole die g'scheidschte, The ignorant (or stupid) are still sometimes the wisest.

Er wees uf welle seit sei brod gebuttered iss, He knows on which side his bread is buttered¹. Possibly an adaptation from the English.

Er wees wuu er sei eesel aa binne soll, He knows where he has to tie his donkey.

Yede vogel wees sei nescht, Every bird knows its nest².

Wass me net wees, mach'd eem net hees. What we do not know will not make us feel hot³. Equivalent to the English expression "Where ignorance is bliss 'tis folly to be wise".

Wann me alles wist deed me reich waere, If we knew everything we would become rich.

Wu kee mischt iss do iss kee grisht, Where there is no manure there is no Christian; intimating that the man who does not manure his farm is not a Christian. A variant introduces the name Jesus (Pennsylvania German).

Fro'e kosht kee gelt, Asking doesn't cost anything.

Fro'e kosht nix, Asking costs nothing.

Wass net fro'es waert iss, iss net hawes waert, What is not worth asking for is not worth having⁴.

Kinne un' narre sa'e die wahrheit, Children and fools speak the truth.

Kin'ne sin kin'ne, Children are children⁵.

Gleene kin'ne, gleene druwel; goose kin'ne, goose druwel, Little children, little trouble; big (i.e., grown up) children, great trouble⁶.

Waer sich mixe dut mit die gleie waert g'esse bei sei,

Waer sich mixe dut mit die kin'ne waert g'esse mit zarn,

Who mixes with the bran will be eaten by pigs,

Who mixes⁷ with children will be eaten with anger.

Die kin'ne danze uf die alte ihre kep rum, The children dance around on the old people's heads. This has reference to parents who as they grow older are imposed on by their children and are badly treated.

De schenker is g'schtarwe, de henke lebt, The donor died, the hangman (the devil?) lives.

Heb dich an dei eegn naas, Hold yourself by your own nose⁸, i.e., mind your own business.

Me soll juscht sich selwe aagucke, One should look at one's self (when we feel like finding fault with another person).

¹ Cf. Scottish proverb "He kens whilk side his bannock's buttered".

² Cf. English "Every bird likes its own nest". Also the Old French:

"A chescun oysel

Son nye li semble bel";

and its modern equivalent in Normandy:

"A tout oiseau

Son nid semble beau".

³ Cf. Hoffman, op. cit., item 69, p. 202.

⁴ Cf. Hoffman, op. cit., item 72, p. 202.

⁵ Cf. English "Children will be children", and Icelandic "Barn er barn" (A child is a child).

⁶ Cf. English proverb "Little children, little sorrows; big children, great sorrows". The Danish "*Smaa born smaa sorge, store born store sorge*" is similar. The Scotch say "When bairns are young they gar their parents' heads ache; when they are auld they make their hearts break". In Oxfordshire, England, they say "Little children make your head ache, and big ones make your heart ache".

⁷ That is, interferes with the quarrels of children.

⁸ Hoffman, op. cit., p. 200, gives the following similar saying current among Pennsylvania Germans: "*Los yeder an sain ner eghener nas tsobba*" (Let each pull at his own nose).

Yede mensch soll fa sei eegne daer aweck kaere, Each one should sweep in front of his own door¹, i.e., mind his own business.

Yede sau bei ihre eegne droog, Each pig by its own trough²; i.e., every one to his own business.

Erlichkeit geht darich die welt, Honesty goes through the world.

Wer einmal lused der glaubt mer nicht wann er schon die Wahrheit spricht, Who once has lied we will not believe even when he tells the truth³.

Zu gut iss e schtick vun die liiterlichkeit, Too good is a part of wickedness.

Der harcher an die wand haert sei eegne schand, The listener at the wall hears of his own shame⁴.

Wuu kee fire iss, do mach'd me kee fire, Where there is no fire we should not make it. Equivalent to the English saying "Let sleeping dogs lie".

Morgen roth leighted uns ein frühen todt, Morning's dawn lights us to an early death⁵. (Obtained from a native of Hesse-Darmstadt.)

*Mann wert so alt wie eine-Kuh,
So lernt er auch immer zu.*

Man becomes as old as a cow, so does he also constantly increase his knowledge⁶. Obtained from a native of Hesse-Darmstadt.

Falt kee gelernte vum kimmel erunne, A learned man does not fall down from heaven.

Wann leit ferrickt waere fangt 's am kop aa, If people go crazy it begins in the head.

Die aa'n sin greese wie de maa'e. The eyes are larger than the stomach⁷. Said when a person takes more on his plate than he can eat.

Zwee kep sin besser wie eene wann eene schun e schoof-kop iss, Two heads are better than one even if one is a sheep's head⁸. Said when a person offers a suggestion to or receives a suggestion from another, when he is considering how he will do something.

Aus ein alte Kessel flicht me kee neie, Out of an old kettle we should not patch up a new one. Said by an aged Alsatian woman (the writer's maternal great-grandmother) when urged to seek medical assistance.

Vogel fress ode ferreck, Birds eat or die⁹. An alternative expression: do this or die.

¹ The French "*Chacun doit balayer devant sa propre porte*" has the same meaning. Cf. also the Scottish proverb "Let ilka ane soop (sweep) before his ain door".

² Cf. Scottish proverb, "Every soo to its ain trough".

³ Cf. "When a liar speaks the truth he finds his punishment in the general disbelief". Proverbs and sayings of the Rabbis, Hebrew Talmud.

⁴ Cf. Hoffman, op. cit., item 63, p. 201. Also the Scottish proverb "Listen at a hole, and ye'll hear news of yourself". The Spanish saying is "*Eschuchas al agujero; oiras de tu mal y ageno*" (Listen at the keyhole; you will hear evil of yourself, as well as your neighbour).

⁵ This is the burden of a well known martial song. The first verse is as follows:

*"Morgen roth leighted uns ein frühen todt,
Heute noch auf stolzen Rossen,
Morgen durch die Brust geschossen;
Das ist uns der frühen todt."*

Cf. Fogel, op. cit., item 1999, p. 373—"Maergets rot, obeds dot" (Morning red, evening dead).

⁶ Cf. Hoffman, op. cit., item 64, p. 201. Also the Scottish proverbs "We are aye tae learn as lang as we live", and "Ne'er ower auld to learn". "Never too old to learn" is the familiar English saying.

⁷ Cf. German "*Die Augen sind weiter als der Bauch*" (The eyes are larger than the belly). The Scottish saying is "Your een's greedier than your guts". The Latin is similar—"Oculi plus devora bant quam capit venter".

⁸ Cf. Scottish proverb "Twa heads are better than ane, though they'e but sheep's anes". Hoffman, op. cit., p. 201, gives "*Tswe kep sin bes'ser das en'ner, wan a en'ner'n Kraut kop is*" (Two heads are better than one, even if one is a cabbage head).

⁹ Cf. Hoffman, op. cit., p. 199, "*Fogl fress od er shtarb*." The American saying is "Root hog or die".

'S waert imme schlimme g'macht wie 's really iss, It is always made worse than it really is¹.

'S muss an die glock g'honcke waere, It must be hung on the clock. Said when a person carries tales.

'S iss nie net zu schpot fa aa'zufange, It is never too late to begin; i.e., to mend.

Me denke draa wann 's g'schee iss, We think of it when it has occurred.

Gree net biss 's g'schee iss, Don't crow until it has happened.

Dat iss wuu de schuu petzd, There's where the shoe pinches. Apparently an adaptation from the English.

Sauergraut un' schpeck mach'd eem fett, Sauerkraut and pork makes one fat².

Wasser het kee balke, Water has no rafters. Said by those who are afraid of sailing on water.

Er muss danze wie sie peift, He must dance as she whistles. Said of a man who must do as his wife tells him; a hen-pecked man.

Grischtdag kummt juscht eemol 's johr, Christmas comes but once a year³.

Me sagt als viel wann de dag lang iss, We say much when the day is long.

Schwetze iss leicht. Talking is easy⁴.

Er het gut schwetze. It is easy for him to talk.

Du bisht am letze seit fu 'm bett raus gegradelt heit mei'e, You got out on the wrong side of the bed this morning. Said to a person who is in ill humour.

'S iss dir e warm iwer de nawel gegradelt, A worm crawled over your navel. Also said to a person in ill humour.

Do peif'd sich mann in de hut nei, A man may as well whistle into his hat.

Meed wass peife un' hing'l wass gree'e sette ihre gnick ap gedreed hawe, Girls that whistle and hens that crow, should have their necks wrung.

Drei mool g'messe,

Drei mool g'esse,

Noo iss de dag rum.

Three times measured,

Three times eaten,

Then the day is over.

Said of carpenters.

Ich ruh lieber uf e leerer daarm,

Wie uf a müder aarm,

I'd rather rest on an empty gut,

Than on a tired arm.

Said by a lazy person.

Kumm ich heit net noo kumm ich mei'e, If I don't come today I'll come tomorrow. Said of a dilatory person.

¹ Cf. French "On fait toujours le loup plus gros qu'il n'est" (People always make the wolf more formidable than he is).

² Hoffman, op. cit., p. 200, gives a similar one—"Saurkraut un skpek draibt alla sar ya wek" (Sauerkraut and pork dispel all care).

³ Cf. Italian saying "Il tempo buono viene una volta sola" (The good time comes but once).

⁴ Cf. "Talk is cheap", and Scottish "Saying gangs cheap". Also "Annath er ath segja, annath ath gioera" (It is one thing to say, another to do). Icelandic proverb from the collection of Gudmund Ionssyn, Copenhagen, 1832.

Ja, so kan 's geh awe nimme lang, Yes, so it can go, but not much longer (jocularly).

*Ja, ja, so geht 's halt in die welt,
Eene het de beitel un'de anne het 's gelt!*

Yes, yes, so it goes in this world,
One has the purse and the other has the money.

Waer de kuppe net acht, der iss daaler net waert, He who does not take care of the coppers is not worth the dollar.

Gelt iss die welt, Money is the world¹.

Gelt dut fiil, Money does much.

Wann 's net fe des liewe gelt waer kent me fiel duu, If it were not for the precious money one could do much.

Me find 's gelt net uf 'm weg, We don't find the money on the road.

'S gelt geht g'schwinter wie me 's macht, The money goes quicker than one can make it.

Des iss zimlich gut g'salse, This is pretty well salted². Said when a persons asks an exorbitant price for anything.

SAYINGS ABOUT THE WEATHER

E gruhne Grishtdag mach'd e feeter kærich-hoof, A green Christmas makes a fat graveyard.

Wann de wind iwer die hawe schtubble geht no gebts gleich winter, When the wind goes over the oat-stubble, then winter will come soon³.

Maertz lessed die fartz flie'e, March lets the wind fly.

Daer Maetz kummt rei wie e leeb un' geht aus wie e lamm, March comes in like a lion and goes out like a lamb.

E nasse, kuhle Moi mach'd die scheier voll frucht un'hoi, A wet cool May fills the barn with grain and hay⁴.

En nasser Moi, e fruchtvoll johr, A wet May, a fruitful year.

¹ "Gelt ist die Welt; kein Geld, keine Welt" (Money is the world; no money, no world). Saying obtained from a young Russian Jewess in Toronto, Ontario.

² "The substance stood as well for costliness, as, 'He paid a salt price for it.' "—Marie S. West, "The Symbolism of Salt", *Popular Science Monthly*, 52:244, Dec. 1897.

³ Cf. Fogel, op. cit., p. 233, item 1203.

⁴ Cf. Fogel, op. cit., item 1220, p. 236:

"*Drukner April, nasser Moi
Bringt en scheier foll hoi.*"
(A dry April and a cool May
Fills the barn with hay).

Also item 1219, p. 236:

"*Nasser April un kiler Moi
Füllt keller un scheier un bringt fil hoi.*"
(A wet April and cool May
Fills cellar and barn and brings much hay).

According to Zingerle (op. cit., 1307) the Tirolese say

"*April warm, Mai kuhl, Juni nass,
Füllt dem bauer scheuer un fass.*"

In Devonshire they say

"A cold May is kindly
And fills the barn finely".

and

"A dry May and a rainy June
Put's the farmer's pipe in tune".

—Sarah Hewett, *Nummits and Crummits. Devonshire Customs, Characteristics and Folk-Lore* (London, 1900), pp. 111 and 112.

SAYINGS ABOUT PERSONAL AND MENTAL CHARACTERISTICS

Er iss kee holy bone waert, He is not worth a holy bone; i.e., shiftless, lazy.

Het mee maul wie aarsch, Has more mouth than bottom. Said of a loquacious person.

Sie het haar uf die zung, She has hair on her tongue. Said of a termagant.

Sie waer'd die hesse, She wears the pants. Said of the woman who is "boss" of the house¹.

Geitsich genug fe e kupper vun e dode man sei aa'e zu nemme, Stingy enough to take a copper from a dead man's eyes.

Er deed a laus ap zu'e fe fimf cent, He would skin a louse for five cents². Said of an avaricious person.

'S luye schteckt ihm aus die aa'e raus. The lying sticks out of his eyes.

De deifel iss in ihm, The devil is in him³.

Er het 's hinnich die ohre, He has it behind the ears⁴. Said of a clever or humorous person who does not appear to be so.

Er iss net so dum wie er gukt, He is not so stupid as he looks.

Er het e g'scheide naas, He has a wise nose.

Er gukt a's wann er kee zwee zehle kent, He looks as if he couldn't count two.

Net mee verschtand wie a schtick fie, No more sense than a beast.

Net mee verschtand wie en Katz, No more sense than a cat.

Mee verschtand in gleene finge a's wie er het so groos a 's er iss, More sense in his small finger than he has, as big as he is⁵.

*Er iss ganz fitreel,*⁶ He is clean crazy (with happiness).

Er iss ganz ferzwaddelt, Said of anyone almost beside himself with joy.

Er is ganz fitramratzi. (The same as above.)

Het 's haern verrore, Has his brain frozen. Said of a stupid or foolish person.

Er iss aus 'm heisle, He is of weak intellect.

*Het a sparre zu wenish,*⁷ Has a spar or rafter short; i.e., of weak intellect.

E schraub loos, A screw loose. Said of a demented person.

Ge'picked, picked; i.e., demented.

Halwe gebacke, half baked; i.e., half witted.

Halb (or Halwe) g'schosse, half shot; i.e., half witted.

Er iss en rechtes schoof-dits, He is a veritable sheep-tit; i.e., a foolish fellow.

E rechtes deeg-aff, A veritable dough-monkey. Said of a foolish person.

Er falt iwer sei eegne fiz naus, He falls over his own feet. Said of an awkward person.

¹ Cf. "*Sie hat die Hosen*", and the Dutch "*De vrouw draagd'er de broek*".

² Cf. Scottish "He would skin a louse for the tallow o 't".

³ Cf. French proverb "*Il a le diable au corps*".

⁴ Cf. Danish "*De har en ræy bag gret*" (You have a fox behind (the) ear. Said of a sly person).

⁵ Cf. Scottish proverb "He has mair wit in his wee finger than ye hae in your hale bouk".

⁶ Alsatian *fitreel* may be French patois.

⁷ Cf. "*Ein sparren zu viel haben*."

AFFIRMATIVES

So waar as 's e Gott i'm himmel het, As true as there is a God in heaven.

So waar a's wie 's e Gott i'm himmel iss. The same meaning as above.

So waar a's wie ich doo schtee, As true as I stand here.

Gott soll mich dresse wann ich net die waarheit sag, God shall strike me if I don't tell the truth.

Mag ich dodt falle wann 's net waar iss, May I fall dead if it is not true.

EXPLETIVES

Bei heftich. A mild form of oath.

Mei grund, My ground. Another form of expletive.

Ich will verdolt¹ sei, I will be damned (first).

Dunnerwetter, Thunderweather.

Greuz dunnerwetter.

Greuz dunnerwetter noch emol.

Dunnerwetschtee, Thunder whetstone (?), A mild form of expletive; often jocularly. One also hears *Dunnerwetschtee noch emol*.

Sacremush noch emol, Probably from French *Sacré maudit*.

Gott's sacrament, God's sacrament. This is an Alsatian expletive, *sacrament* being probably derived from the French.

Sacrament noch emol.

Gott's dausich².

Gott's deihinker².

EXECRATIONS

Geh zum schinner! Go to the hangman!

Du kanscht zum schinner gee! You can go to the hangman!

De schinner soll dich hole, The devil shall fetch you!

Zum deifel mit dir! To the devil with you! A vulgar form of dismissal or refusal.

Geh zum deifel! Go to the devil!

Geh zum deihinker!³ Go to the devil!

De deihinker soll dich hole, The devil shall fetch you!

Dich soll doch de deihinker hole. The same as above.

Geh wuu de peffer waxst, Go where the pepper grows. Consignment to a warm climate.

EXCLAMATIONS

Geh doch! Geh doch loos! Geh me doch loos! Geh me aweck! These are all expressions used by a person when he does not believe a statement made by another.

Ach, schwetz doch kee blech! Oh, don't talk tin! Said by a person who doubts what is being said.

¹ I cannot find "verdolt" in any of the dictionaries. Perhaps it was coined as a euphemism for *verdammte* ("damned"). It is also used adjectively, as, for example, *Verdoltte eesel*, "damned ass".

² "In curses and exclamations, our people, from fear of desecrating the name of God, resort to some alteration of it; *potz wetter! potz tausend!* or *kotz tausend!* instead of *Gottes*". Grimm, *Teutonic Mythology* (Stalybras translation), 4:1286.

³ *Deihinker* appears to be a corruption of *der henker*, "the hangman", another name for the devil.

Yetz waerts dag! Now it becomes day! An exclamation of surprise. Jocularly.

Mort un' dodsclack! Murder and killing! Said humorously when there is considerable yelling and general excitement.

Himmel in alle Welt, nei! By heaven and the whole universe, no!

Du goose schtroh schtock noch emol! A humorous exclamation.

Gott in himmel noch emol! This is a very frequent exclamation.

Haer Jeh noch emol! Lord J—— again!

Harregoless¹ noch emol! Harre-gosh noch emol! Harre-gott noch emol! Haerschaft noch emol! Hots haerschaft noch emol! Exclamations indicating indignation, impatience, or simply emphasis.

Als druf un' dewede!

Des beat doch alles! This beats everything.

'Siss grenzeloos! It is deplorable!

IDIOMATIC AND OTHER EXPRESSIONS

Gense wein, Goose wine. Jocular name for water as a beverage².

Gense-himmel, Goose Heaven, When a person was not considered wicked enough to go to hell and not good enough to go to heaven, it was said jocularly that he would go to the goose heaven.

Ebbes in da weg leye, To lay something in the way; i.e., to do one an ill turn.

Kop iwer ohre, Head over heels.

Iwer dii koohle hoole, To haul one over the coals; i.e., to scold a person.

Ihn zu riiche gewe, Gave him to smell; i.e., let him know what one thought of him.

Woll iwer dii au'e zii'e, To pull wool over the eyes; i.e., to hoodwink.

Dess iss so en sach, This is such a thing (jocularly).

Du kumscht m'r g'schliche.

Dii ewich gwal, The eternal torment.

Dii ganz hippedeeg, The whole lot.

Doch, un' doch net, Yet, and yet not.

G'schpass dreht als emol in ernscht, Fun sometimes turns into earnest; i.e., ends in trouble.

Net uf dii zehe drete, Not to tread on another's toes; i.e., hurt his feelings³.

Sa'e un' duu sin zwee differente dinge, Saying and doing are two different things.

Der bull loos lesse, To let the bull loose; i.e., to have an uproarious time.

Als emol eens petze, To take a pinch occasionally; i.e., to take a drink of intoxicant occasionally.

'S geht ee ohr nei un' 's anne raus, It goes in at one ear and out at the other.

G'nung fe e sau grank mache, Enough to make a pig sick.

¹ This may be a corruption of Hercules, which is pronounced somewhat similarly.

² The Danish is similar, viz., *Gaaseviin*.

³ Cf. Scottish saying "Dinna touch him on the sair heel".

Sich in de erd's grund's gette nei schemme, To shame one's self into the earth's grounds bottom; i.e., to the very bottom of the earth.

'S iss dii grindlich wahrheit, It is the well (?) grounded truth.

'S werd kee haane da noch greehe, There will be no cock crow after it; i.e., no one will care anything about it or take any notice of it.

Do iss e hoge dezwische, (Here) there is a hook between; said when anything looks suspicious or wrong.

Dii daume suckle, To suck the thumbs; i.e., to be idle.

Er kan dii finge schlecke, He may lick his fingers; i.e., he will not get anything.

Er iss bei dii heck, He is on hand.

Sich aus 'm schtaab schaffe, To get out of the dust; i.e., to make oneself scarce.

Sich flicke, To help oneself most liberally, usually to food.

Sich in de hals schneide, To cut one's throat; to make a false move, a mistake, or a bungle.

Er het sich dii finger verbrennt, He burnt his fingers; i.e., he tried and failed.

Er het geheed un' gehaw'd. He geed and he hawed¹.

Er braucht 's net mee wii dii katz dut, He does not need it any more than the cat does.

Er peift schun e wenich annerscht, He already whistles a little differently², i.e., he has changed his mind.

Er halt sich gut mid beed seide, He keeps himself in the good graces of both sides³.

Des brauchst net yede an dii naas henke, You need not hang this on everybody's nose; i.e., you need not tell everybody.

Wann sii 's wees, wees yeders, If she (a gossip) knows it, everybody knows it.

Waeaerm aus dii naas ziihe, To draw worms out of the nose; i.e., to extract news—paralleled by the English expression "to worm it out of a person".

Wann 's net gleichst dann kanscht dei kop d'ruf leye, If you do not like it you can lay your head on it.

Me mecht grad so gut zum e schtee schwetze, One might as well talk to a stone. Said when a person will not hear.

Des kann ich in mei aag nei duu, This I can put in my eye. Said when minimizing the amount of work or good done by another⁴.

Net emol en grumme finger da noch ge duu, Did not even do a crooked finger toward it; i.e., did not help the least bit.

Schmeiz dei hut nei, Throw in your hat. This is a common greeting when a newcomer enters a room where people are eating—a sort of invitation to eat with the rest.

Ich schmeiz emol e schtee in dei garte, I will throw a stone in your garden sometime. Said to the one who does a favour.

¹ Cf. "To 'Hum and to Haw', to dally or trifle with one about any business by indefinite and unintelligible language".

² Cf. To whistle a different tune.

³ Cf. French proverb "*Il nage entre deux eaux*" (lit., He swims between two waters).

⁴ Cf. Scottish saying "A' I got frae him I could put in my e'e, and see nane the waur for't".

Ich schreib des an der scharnschtee, I'll write this on the chimney.
Said to the person to whom you do a favour when he thanks you for it.

Dii naas hoch hewe, To hold the nose high, Said of a proud person.

Kanscht mich gershte-buckle, The meaning of this expression is not exactly clear. It may have to do with some custom formerly practised.

Do mach'd m'r kee blamashe, To make no fuss.

Net lang am buckel gratze, Not scratch the back long; i.e., to not waste much time with a person.

Sell nemmt kee dreck ap vun dei hals, That won't take any dirt off your neck; i.e., it is none of your business.

Sell nemmt kee haar vun dei kop, That won't take any hair off your head. Same as previous item.

Warte bis dii schtaerne falle, To wait till the stars fall.

Dii schtaerne falle ep sel g'scheed, The stars will fall before that happens.

Do kenne dii hund ferrecke, The dogs can die. Said by a person who is impatiently waiting for someone to do or bring a thing.

Ep du zwee zehle kanscht, Before you can count two.

F'leicht wann de dag lang iss, Perhaps if the day is long. An evasive answer.

'S happened viil wann de dag lang iss, Much happens when the day is long.

En elefant aus a laus mache, To make an elephant out of a louse¹.
To magnify a fault.

'Sin jusht e paar haane schritt. It is just a few rooster steps. Said when minimizing a distance.

Alle fingers lang, Every finger's length.

Er denkt sei sach, He thinks to himself.

Er halt sei gedanke zu sich selwe. He keeps his thoughts to himself.

Ich kann kee kop un' kee aarsch de vun mache, I can make neither head nor tail out of it².

Do wees ne nix hinne un' nix fanne, One knows nothing in front or behind; i.e., one knows nothing about it.

Sell kann me yo sehne mit ee aag, One can see that with one eye³.

Yeder hund wees sell, Every dog knows that.

Ennich kind kann sell duu, Any child can do that.

Wees net mee de we'e wii de man i'm mond, Knows more about it than the man in the moon.

De man i'm mond wees mee de we'e, The man in the moon knows more about it.

Du fafingerscht dich. This is equivalent to "you will deceive yourself".

Land hun'grich, Land hungry. Said of a person who has much land and yet wants more.

Er het 's bescht end grickt, He got the best end; i.e., the best of the bargain.

Des lüwer gelt, The dear money.

¹Cf. "To make a mountain out of a molehill".

²Cf. *Nec caput nec pedes*, "Neither head nor tail".

³Cf. "One may see that with half an eye".

Denke net wuu dii schpatze her kumme, They do not consider where the sparrows (i.e., the money) comes from.

Des kosht e paar schpatze, This will cost a few sparrows; i.e., money.

Er muss bleche defor, He must (give) tin for it; i.e., pay high for it.

Des kaaft awer kee brod, But this buys no bread. Said of any work which does not bring in any money.

Dess iss alles fa dii katz, This is all for the cat; i.e., useless.

Er hot 's gut ei g'salse, He has it well salted. Said of a person who has much money in the bank.

Er dut 's gelt petze. He pinches the money. Said of a stingy person.

Alles kaafe wass root gukt. To buy everything that looks red; to be extravagant.

De buckel voll schulter, The back full of debts.

En deire sup, A costly soup. Generally a lawsuit, when a person is badly mulcted.

Auz dii haut nemme. To take it out of the skin. Said of a hard taskmaster, who may pay good wages but who will make one more than earn it.

Geh wann's eem de kop koscht, To go if it costs one's head.

Geh wann me juscht noch e halwe kop het, To go even if one has only half a head left.

Geh wann 's mischt-gawle reged, To go even if it rains dung forks.

Nix wii maul un' aa'e, Nothing but mouth and eyes. Said of persons who stare.

Dii aa'e aus guke, To look the eyes out; i.e., to stare.

Meckelborger-seek, Mecklenburger bags; i.e., large bags. It is said that on account of the thieving propensities of the people of this duchy, they needed large bags to stow away something else besides what they bargained for. I knew an old Mecklenburger who when he filled his straw tick at some farmer's was sure surreptitiously to include something else besides straw; usually some grain.

Fa nix un' widde nix, For nothing and again nothing; i.e., uselessly.

Ich geb kee deifel drum, I don't care one devil.

Ich geb kee dreck drum, I don't care one bit of dirt.

When a lamp is left burning long after daybreak, one often hears the exclamation "*Du brensch jo a loch in de dag nei*", You burn a hole into the day.

When a person sneezes it is customary to say *g'sundheit*, good health to you. Other expressions are: *g'sundheit wan 's ken kalt bedeit*, good health if it does not indicate a cold; and *g'sundheit besser wii krankheit*, health better than illness. Another expression is *Gott helf dir*, God help you. I have heard German Jews say *Zum gesundheit*.

To make the hens lay the children are told they "must hit them on their tails" (*muss 'na uf dii schwenz schlauwe*).

The following is said of a lazy workman, that when the bell rings at 12 o'clock for the cessation of work, he will say "*O herliches glockling*"¹, oh, excellent bell; but when it rings at 1 for the resumption of work he will say "*O du verdante alte glock*", oh, you damned old bell.

¹ *Glockling* diminutive of *glock*.

A common evasive answer given by children when they are asked "What is your name?" is *Schtiffel Fritz*.

Dann hees ich Fritz, (If that is so) then my name is Fritz.

NICKNAMES

Doppelt Grischt, double Christian. A nickname given to a man whose baptismal name is Christian and who is also a member of some Christian church.

Schwartz Ben, Black Ben. I have known several men who were known to their neighbours by this name. They were Pennsylvania Germans¹.

Root Michel, Red Mike is another name of this class. The bearer of this name was a resident of Wilmot township.

I knew a farmer whose name among his neighbours was *Schtroh Kaercher*, i.e., "straw" Kaercher, English residents called him Straw Carrier.

There were (and may still be) several families of Shantz in Wilmot, who bore identical Christian names and so the other farmers and the nearby villagers distinguished them by *Milich Shantz* (who sold milk), *Hunich Shantz* (who sold honey), and *Latwaerg Shantz* (who sold apple butter).

Kiefer Schmidt, Copper Smith was the name given to one Schmidt to distinguish him from another Schmidt in New Dundee.

Sauf Loui, Drink Louis, was applied to a well-known character (his name was Louis) and it was afterwards, and may even yet be, used by some people in the neighbourhood as a designation for a drunkard.

Among the Amish, *Rudy* is a general nickname for Rudolph. It is also *Suabian*.

Freenie is the Amish and Mennonite nickname for Veronica.

Coon, *Hen*, *Djeck*, are common nicknames or abbreviations for Conrad, Henry, and Jacob among Pennsylvania Germans and Alsatians.

Greet (Margaret), *Sep* (Joseph), *Sephine* (Josephine), and *Andry* (Andrew) are common Alsatian nicknames.

A Scotchman or an Englishman, if his nationality is not known, and especially if he is of a forbidding appearance, is called *en Irische*, an Irishman. They also say *Gucke wii e lot Irische*; i.e., to look like a lot of Irish.

FOLK-NAMES OF NATIVE ANIMALS

Phalangium parietinum (?) (daddy-long-legs spider). *Kii Sucher* (cow seeker).

A moth is erroneously called *Fletter Maus*.

A large species of dragonfly is called *Schlange Docte*, i.e., "Snake Doctor", this name, I think, originating in the belief that the creature was the "doctor" of the snakes.

Round concavo-convex bodies found in the common freshwater crayfish are called *Kraebse Au'e*, i.e., "crab's eyes".

¹ It is such names as these that formerly furnished surnames—*Schwartz Johann* or *Schwartz Ben* soon became *Johann Schwartz* and *Ben Schwartz*, and what was at first a reference to a physical characteristic later became a patronymic.

Cottus ictalops (miller's thumb). *Muuli-kep* (Mooly-head?)¹.
Lampropeltis triangulum (milk snake). *Milich Schlang* (milk snake).
Dumatella carolinensis (catbird). *Katze Vogel* (catbird).

Several of the large species of hawks are called *Hink'l Wai*, i.e., "hen hawk".

Hirundo rustica erythrogaster (barn swallow). *Schwalme*².

Icterus galbula (Baltimore oriole). *Gold Amschel* (golden robin).

Meleagris gallopavo (turkey). The male bird is called *Welsch-haahne*, and the female *Welsch-hink'l*. *Welsch* = High German *Walsch*, "foreign".

Turdus migratorius (American robin). *Amschel*³.

Plectrophenax nivalis (snow flake). *Schnee-vogel* (snow-bird).

The native sparrow is known as *Groh-vogel*, i.e., "grey-bird", as among Canadians of English extraction. The English sparrow is called *Spartz*⁴

Spinus tristis (American goldfinch). *Geel Vogel* (yellow bird).

Marmota monax (woodchuck). *Grund Sau* (ground hog).

Erethizon dorsatum (Canadian porcupine). This animal received the old-world name of *Stachel-schwein* (quill pig).

Ondatra zibethicus (muskrat). *Mush Rat* and *Mush Grot*.

Sylvilagus floridanus (cotton-tail rabbit). *Wilde Haas* (wild rabbit or hare).

Mustela erminea (little brown weasel) and *M. frenata* (ermine or stoat). *Wiseli* (High German *Wiesel*).

Tamiasciurus hudsonius (red squirrel), *Rod G'schwaerl*⁵ (red squirrel).

Sciurus carolinensis (grey and black squirrels). *Groh G'schwaerl* and *Schwartz G'schwaerl* (grey and black squirrels).

Tamias striatus (chipmunk). *Fense-Maus*, *Fensemaissli* (fence-mouse and fence mouselin).

Eptesicus fuscus (brown bat). *Speck Maus* (bacon or fat (?) mouse). Also *Fletter Maus*⁶.

FOLK-NAMES OF SOME PARTS OF HUMAN AND ANIMAL ANATOMY

Eel kennle, oil can. That part of a fowl's anatomy that supplies the oil to oil the feathers.

Haern zee, brain teeth. These are not teeth, but are the bones containing the labyrinth of a pig's ear, and are lodged inside the brain-case at the base of the temporal bone. The marked resemblance to a cuspidate molar tooth probably accounts for its name. Its irregular or, one might say, its fantastic shape, was perhaps the principal motive for its adoption as an amulet (*vide ante*, p. 14).

FOLK-NAMES OF SOME PATHOLOGICAL CONDITIONS AND DISEASES

Auszaering, consumption. This is evidently a corruption of High German *abzehrung*.

Katerina Schnell, Katharine Quick, diarrhoea. Humorous.

¹ Haldeman (*Pennsylvania Dutch*, London, 1872, p. 19) gives *Mallikep*, i.e., "thick-headed;" a tadpole.

² Haldeman thinks this is the Swiss form of the High German *Schwalbe* (op cit., p. 21).

³ In High German *Amsel* is the name of the blackbird.

⁴ Cf. von Zingerle, op. cit., p. 181—"spatzen."

⁵ *G'schwaerl* is evidently a corruption of *squirrel*.

⁶ Cf. flitter mouse (Webster). In the dialect of the west reding of Yorkshire, England, it is also flittermouse. In East Yorkshire it is flettermouse. South calls the bat a flinder mouse. In Danish it is *Flagermus*. In High German it is *Fledermaus*. See also Halliwell's *Dictionary of Archaic Words*.

Sunneflecke, freckles. Evidently a corruption of High German *sommerflecken*.

Wild fleesch, wild flesh; i.e., proud flesh.

Winte-biile, frost-bites.

FOLK-NAMES OF NATIVE AND INTRODUCED PLANTS

Acer saccharum (sugar maple). *Zucker baam* (sugar tree)¹ is applied to the sugar maple and sometimes to the maples generally.

Allium tricoccum (wild leek). *Busch Tswiwle* (bush onions).

Amaranthus retroflexus (pig weed or red root). *Halwe Gaul* (half-a-horse)².

Arisaema triphyllum (Indian turnip). *Orange Tswiwle* (orange onions)³. Some also call it *Paffe Hut*, i.e., parson's hat.

Caltha palustris (marsh marigold). *Butter Blume* (butter flowers).

Chenopodium album (lamb's quarters). *Mildau*.

Coptis groenlandica (three-leaved gold thread). *Gold Wortzle* (gold roots).

Crataegus of various species known by the general name of *Dorn Eple* (thorn apple).

Cyperus. *Schlange Graas* (snake grass) is applied to several species of *Cyperus*, belonging to the Cyperaceae or sedge family.

Dentaria diphylla (two-leaved toothwort). *Peffer Wortzle* (pepper roots).

Dicentra Cucullaria (Dutchman's breeches). The flowers are called *Mennlen*, i.e., "little men".

Dicentra canadensis (squirrel corn). The flowers are called *Weiblen*, i.e., "little women".

Fragaria virginiana and *F. vesca* (strawberry). *Aep bæære*. This is evidently a corruption of High German *Erdbeere*.

Helianthus annuus (sunflower). *Sunne blume* (sunflower).

Lindera Benzoin (spicebush). *Peffer-holz* (pepper-wood).

Malva rotundifolia (round-leaved mallow). The fruits are called *Keeslen*, i.e., "cheeses"⁴.

Marrubium vulgare (horehound). *Hor'en*, evidently a corruption of the English name. The High German is *Andorn*.

Maruta Cotula (mayweed). *Mai Blume* (may flowers).

Nepeta Cateria (catnip). *Katze Kraut*⁵ (cat weed).

Physalis viscosa (ground cherry). *Jude Kaersche*⁶ (Jewish cherries).

Plantago major (giant plantain). *Sei Ohre* (pigs' ears).

Podophyllum peltatum (may apple). *Moi epple* (may apple).

Polygonum aviculare (knotgrass). *Weg Kraut*⁷ (roadside herb).

¹ The Indians according to Loskiel also called the maple "sugar tree."

² *Halben-pferd* is the name applied to the meadow sorrel (*Rumex Acetosella*?) in Germany.

³ Cf. Fogel, op. cit., p. 191, item 926.

⁴ In Switzerland, St. Gallen, Altmark, Mark Brandenburg, and Oldenburg, according to Hans Ziegler, the plant is known as *Kasli*. (Die deutschen Volksnamen der Pflanzen, etc., Zeitschrift des Vereins für Volkskunde 20:32.) The fruits are commonly known as cheeses all over the United States and in England.

⁵ Cf. High German *Katzen-kraut*, cat-thyme, wild scabious.

⁶ Cf. High German *Juden-kirsche*, winter cherry. Ziegler (p. 35) says the *Physalis alkekengi* is called *Judendocke* in Germany.

⁷ Cf. the High German name for the plantain, *Wege-tritt*.

Polygonum Persicaria (smartweed). *Flee Kraut* (flea plant). This should more properly be applied to the fleabane, which belongs to an entirely different family.

Ranunculus fascicularis (early crowfoot). *Haane fis*¹ (cock's feet).

Ribes cynosbati and *R. lacustre* (wild gooseberry and swamp gooseberry). *Grussel Baere*, *Schtachel Baere*; the latter "prickly berries".

Ribes floridum (wild black currant). *Wilde Kans* (or *Gans*) *Drauwe* (wild goose grapes)².

Rubus villosus and *R. occidentalis* (high blackberry and black raspberry). 'Black' *Baere* (blackberry).

Rumex Acetosella (field or sheep sorrel). *Sauer-rumpel*. Evidently a corruption of High German *saueramfer*.

Sambucus canadensis (elderberry). *Hollebaere*. Evidently a corruption of High German *Holunderbeere*.

Sanguinaria canadensis (bloodroot). *Blut Wortzle* (bloodroot). *Blut Blume* (blood flowers).

Stellaria media (common chickweed). *Hink'l Daerm* (hen's entrails)³.

Taraxacum officinale (dandelion). *Bett-brunse* (bed wetter).

Ulmus americana (American or white elm). *Wasser Rushte* (water elm).

Verbascum Thapsus (mullein). *Wule Blume*.

Veronica officinalis (common speedwell). *Ehrbreize Tee* (price of honour tea).

Zea mays (Indian corn). *Welsch Korn* (foreign corn).

When blossoms are still in the bud they say *Die h'en noch die Hesse aa*, i.e., "they still have their pants on".

SIMILES

Griin wii grass, Green as grass.

Graas griin, Grass green.

Root wii feir, Red as fire.

Feir root, Fire red.

Blitz root, Red like lightning.

Fuchs root, Fox red, i.e., red as a fox.

Weis wii schnee, White as snow.

Schnee weis, Snow white.

Weis wii da dodt, White as the dead.

Kessel schwarts, Kettle black; i.e., as black as the soot on the bottom of a kettle.

Schwarts wii en kohl, Black as coal.

Katze groo, Cat grey; i.e., of the same colour as a Maltese cat.

Geel wii butter, Yellow as butter.

¹ In Germany another species of *Ranunculus* is called *Hahnenfusz*. In parts of England the hedge fumitory (*Fremaria* sp.) is known as hensfeet.

² Cf. High German *Gans biernen*.

³ Ziegler (op. cit., p. 33) says that in Unterfranken and the neighbourhood this plant is called *Mausdarm* and *Mausgedarme*, i.e., "mice entrails."

En Kop so root wii en kuttle-haane, A head as red as a turkey-cock¹.
This is said of a person when he blushes.

Leicht wii en fedde, Light as a feather.

Schtarick genug fa en ai dra'e, Strong enough to carry an egg.

Schtarick wii en eis-baeaer, Strong as a polar bear.

Schtarick ii en ox, Strong as an ox.

Hart wii en schtee. Hard as a stone.

Schtee hart, Stone hard.

Hart wii en schleif-schtee, Hard as a whetstone.

Rapple-hart, Rattle-hard; said when anything is frozen really hard.

Weech wii butter, Soft as butter.

Weech wii schmier-kees, Soft as smear-cheese².

Geh wii da wahre Satan, Go like the very Satan; i.e., swiftly.

Geh wii da Deifel, Go like the devil.

Geh wii da wind, Go like the wind.

Geh wii en wind-werwel, Go like a whirlwind. Said of a person who is always rushing about or always in a hurry.

G'schwinte wii g'schwind, Quicker than quick.

Schpringe wii en haas, Run like a hare; i.e., swiftly.

Schlow wii dii huwwe, Slow as the hills.

Glatt wii en schpigel, Smooth as a mirror.

Rau wii en reib-eise, Rough as a rubbing iron.

Growwe (or raue) wii sei-bohne schtroh, Coarser than pig-bean straw³.

Scharf wii gift, Sharp as poison.

Rund wii en apple, Round as an apple.

Flat wii e panne-kuche, Flat as a pancake.

Din wii wasse, Thin as water.

Din wii e grap, Thin as a crow.

Daeaer wii en fenz-rigel, As thin as a fence-rail.

Bee wii en bese-schtecke, Legs like (i.e., as thin as) a broomstick.

Dick wii malassich, Thick as molasses.

Fett wii en sau, Fat as a pig.

Kalt wii en eiszappe, Cold as an icicle.

G'friire wii en nasse hund, To feel the cold like a wet dog.

Hees wii feir, Hot as fire.

Feir heet, Fiery hot.

Gliitich hees, Blowing hot.

Nasse wii en schpil-lumbe, Wet as a dish-rag.

Wesch nass, As wet as the washing.

Dunket wii 'm e sack, Dark as in a bag.

Sack dunkel, Sack dark.

Plain wii dag, Plain as day.

Bitter wii gall, Bitter as gall.

Saue wii essich, Sour as vinegar.

Siisse wii zucke, Sweeter than sugar.

Dreckich wii en sau, Dirty as a pig.

¹ Cf. Red as a roost-cock—South Devonshire proverb.

² *Schmier-kees* is a soft white cheese prepared from the curds of skimmed milk.

³ Cf. New England expression "Coarser than pea-straw". W. W. Newell, *Proverbs and Phrases*, *Jour. Am. Folk-Lore*, 2:154, 1889.

Dick wii haar uf'm e hund sei buckel, Thick as hair on a dog's back.
Schtill wii en maus, Still as a mouse.
Schtrack wii en bohne-schtecke, Straight as a bean pole.
Fuchs wild, Fox wild; i.e., as wild as a fox.
Wild wii en haersch, Wild as a deer.
Krank wii en hund, Sick as a dog.
Blude wii en g'schtochne sau, Bleed like a stuck pig.
So dodt wii en maus, As dead as a mouse.
Maus dodt, (same meaning as above).
Greishe wii en leeb, Roar like a lion.
Greishe wii en seile, Yell like a (little) pig.
Greishe wii en g'schtochne sau, Yell like a stuck pig.
Hasse wii en schlang, Hate as one would a snake.
Hung'rich wii en baeaer, Hungry as a bear.
Fressed wii en sau, Eats like a pig¹.
Schloofe so sound wii en rat, To sleep as sound as a rat.
Schtehle wii dii ratte, Steal like the rats.
Fechte wii dii hund un' katze, Fight like dogs and cats.
Fluche das dii schtaerne falle, Curse so that the stars fall.
Heche wii en pund dreck, Sit like a pound of dirt.
'S geht wii g'schmiired, It goes as if greased.
Danze wii en danz baeaer, Dance like a dancing (performing) bear.
Watche wii en schlang, To watch like a snake.
Grund reich, Ground rich. Said of a wealthy person.
Arm wii en kaeriche maus, Poor as a church mouse².
Hungers aarm, Hunger poor; i.e., so poor as to suffer from hunger.
Bettel aarm, Beg poor; i.e., so poor as to make it necessary to beg.
Aarmer wii dii bettel-leit, Poorer than the beggars.
Macht gelt wii dreck, Makes money like dirt; i.e., easily.
Drech billich, Dirt cheap.
Schpott billich, Ridiculously low price³.
Sich apbelze wii en hund, To work like a dog. To over-exert oneself.
Schaffe wii en hund, To work like a dog.
Schaffe wii en g'schlave, To work like a slave.
Schaffe wii en nigger, To work like a negro.
Schaffe das es gracht, Work so that it cracks.
Schaffe das dii schwarte grache, Work so that the skin cracks.
Schtaerne voll, Star full; applied to one dead drunk⁴.
Voll wii en kaate, Full as a tom cat.
Cannone voll, Cannon (?) full.
Schlaue wii en fuchs, Cunning as a fox.
Verdreht wii en schlang, Crooked (i.e., deceitful) as a snake.
Dimme wii en ox, More stupid than an ox.
Dimme wii en eesel, More stupid than an ass.
Dimme wii holz, As ignorant or stupid as wood⁵.

¹ Cf. English expression "He feeds like a boar in a frank". [Enclosure for fattening pigs—D. L.]

² Cf. "As poor as a kirk mouse"—Sc. Prov.

³ Cf. High German *Spottpreis*, *Spottgeld*=very low price.

⁴ *Sternhagelbesoffen* and *sternhagelvoll* are defined as "dead drunk" in Cassel's *German-English Dictionary*.

⁵ Cf. "Ignorant as a wooden image"—Robert G. Ingersoll's *Voltaire*.

Kreuz dumm, Very stupid. *Kreuz* is here used with intensive force as in oaths, e.g., *kreuz donnerwitter*.

Schtolz wii en poch-haane, Proud as a peacock.

Schtinkich faul, Stinking lazy.

Faul das er schtinckt, So lazy that he stinks.

Deitsch wii sauerkraut, German as sauerkraut.

Maul wii en scheere-schleife, Mouth like a scissor grinder—said of a garrulous person.

G'sicht wii en voll mond, Face like a full moon.

G'sicht wii siwwe dag ree'e-wette, Face like 7 days rainy weather; i.e., gloomy.

Guke wii en grank hink'l. To look like a sick hen.

Gukt wii en nass hink'l, Looks like a wet hen. Said of a person when he looks particularly crestfallen.

Guke wii en brüdllich hink'l, To look like a brooding hen.

Guke wii en versofne rat, To look like a drowned rat¹.

Er gukt a's wan er schoof g'schtole het, He looks as if he had been stealing sheep.

Waddled wii en end, Waddles like a duck.

Schmile wii en gloschte katz, Smile like a convent cat.

Lii'e schtarke wii en gaul schpringe kan, Lie faster than a horse can run².

WITCHES AND WITCHCRAFT

Belief in witches and witchcraft was quite common in the rural parts of Ontario in the early days, and especially so among the German settlers in Waterloo county.

The number 99 is called *Hexe-g'wicht*, meaning "witches' weight".

A sharp shooting pain in the side, back, or shoulders is called a *Hexe-schtich*, i.e., "Witches' stab".

The milk of a bewitched cow should be put on the hinge of a door so that every time the door is opened and closed the witch will be tortured.

To keep the witches out of the stable, a sprig of cedar blessed by the priest was placed above the stable door on Palm Sunday. Pussy willow sprays were used for a like purpose.

On the last day of April a cross with the names or initials (usually the latter) of the three Wise Men of the East—Caspar, Melchior, and Balthazar—was made on the doors of the houses to keep the witches out³.

The belief that black cats are the associates of witches was at one time widespread. A young man (the son of a German conjure doctor) often told his friends that when he passed by an old witch's house at night his progress was impeded by a host of black cats, and he was sometimes forced to take to the middle of the road to reach his home. This occurred in the village of New Hamburg not many years ago.

¹ Cf. English simile "To look like a drowned mouse".

² Cf. Scottish proverb "He can lee like a dog licking a dish".

³ The names of the "Three Kings" have always been considered a powerful charm.

Lawrence (*The Magic of the Horseshoe*, p. 99) says "In some Roman Catholic countries the crucifix is . . . rarely placed at the front door. In Hungary, however, the Magyars mark with black chalk the figure of a cross upon their stable doors." Cf. Also Grimm, *Teutonic Mythology*, 4:1781, item 90. "In Russia," according to Lawrence (p. 96), "a cross is marked on the threshold to keep witches away".

It was formerly believed that a horse that appeared tired or restless in the morning had been hard ridden by witches. It was also believed that these witches sometimes entangled the hair of a horse's mane in so intricate a manner that it could not be disentangled¹.

Some believed that the witches held a midnight orgy or festival each month, and that the drinking vessels used at these festivals were cow-hoof cups and bowls made of horses' hoofs².

About 1880 there lived an old woman not far from the village of New Dundee who was said to have been a witch. She is said to have possessed the "sixth and seventh books of Moses", and it was believed that she could transform herself into any animal she chose. She sometimes transformed herself into a cat and prowled around her neighbours' premises.

One day a sow, and her litter of ten little pigs, belonging to a Wilmot township farmer, started to run in a circle around the barnyard, the pigs following close at her heels. Every few minutes one of the pigs fell over and died. This continued until only a few pigs were left. The farmer then consulted an Amish witch-doctor named Lugobull. The doctor broke the spell that the witch had cast over the pigs, and told the farmer that the witch would soon call to borrow something, but he was not to let her have it under any circumstances for thus she would regain her power over the pigs. The witch-doctor's words proved to be true, for before long a woman came to borrow something and he refused to let her have it. She called several times but was always refused and her plans were thwarted.

One day an old woman came to a farmhouse in Wilmot township and asked for some food, which was refused her. She left, much incensed at this refusal, and as she was going down the lane she called the cows, meanwhile holding up three of her fingers. The farmer did not think much about the matter at the time, but when the women began to milk they found that on every cow only one teat produced milk, the other three blood. The following morning the same thing happened again and the farmer, becoming alarmed, consulted an Amish witch-doctor who cured the cows by a process of charming.

Another farmer's cow was bewitched, the milk being thick every time the cow was milked. A witch-doctor was consulted and he advised them to put the milk into a pan and set it on the stove to boil, and then they were to give the milk a thorough whipping while it boiled³. This was done, the cow was cured, and the witch's power was dispelled!

One day two young men were loading hay in a field when a woman came walking along the road that passed near the field. The woman was a witch and she bewitched the two young men and they could not proceed with their work. One of the youths then threw his fork in the air and it stuck there, but when he pulled it down again the witch ran away. (Told by a young Amishman.)

The mangers in the settlers' barns were made from half a hollow basswood log, with boards nailed across the ends, and holes were bored through the sides, just as they are nowadays for fastening the animals. Old Kutler had a number of calves fastened in his stable in this way. The

¹ In most European countries these pranks were said to be the work of fairies.

² Lawrence (*The Magic of the Horseshoe*) says "Drink offerings were anciently poured from vessels made from horses' hoofs".

³ "Drive witches out of milk by beating it with hawthorn". Fogel, op. cit., p. 178, item 856.

chains around the calves' necks were quite loose, but not sufficiently so as to allow the animals to get free. One morning when he went out to the stable he found two calves fastened together with one chain; that is, it looked as if one calf had slipped its head inside the chain of another calf, and thus become securely fastened. The chain was so tight that it could not be removed, and so they had to chop out the end of the chain where it was fastened to the manger and then file apart one of the links. Kutler claimed the calves had been put in this position by a witch, because the united strength of two men pulling on the chain could not release the calves. He showed my father the notch in the manger where the chain had to be cut loose. This happened about 60 years ago. Kutler was an Alsatian settler in Wilmot township.

Old man Merklinger, who formerly lived near Ste. Agatha, was a *Hexe-Meeshter* or witch-doctor and was locally known as *Hell-Deifel*, i.e., "hell-devil".

In one family of Alsatian settlers in Wilmot, of whom I heard some years ago, the father was shunned by his own daughter because she believed he was a wizard. His sister had the reputation of being a witch, although there was not a more kind-hearted woman in the neighbourhood.

The writer's mother once had the quinsy and this was said by her employer to have been due to the malice of two old witches who lived close by. After she had entirely recovered, she returned to her employer's place, but on the very day of her return the two old women happened to be there and one of them said, "Your throat will be as sore as ever tomorrow", and sure enough in the morning this was so. It was believed that the witches had bewitched her again, at least that is what her employers believed; and these people actually moved from the neighbourhood to get away from the baneful influence of these two old women. Children could not be induced to eat even an apple given to them by either one of the supposed witches.

The writer's maternal uncle was said to have been bewitched by an old woman when he was a baby. One day while he was lying in his cradle a tall, gaunt-looking woman, a perfect stranger, called at the house and went to the cradle and the child began to cry and did not stop until the next morning when the strange woman left.

Once upon a time there was a shoemaker in Alsace who employed several assistants, and these had to work at night. He sometimes was absent from home, so his wife, who was a witch, transformed herself into a cat and went into the shop to watch the men. Their doings always being reported to their master, they began to suspect that the cat was the master's wife, and so one night one of them cut one of the cat's paws with his knife. The next morning the wife had one of her hands bound up.

The witches held monthly orgies or festivals. In Alsace the chimneys of houses are very wide, and it was through these they left the house without being seen. At a certain farmhouse there were two women—mother and daughter—who were witches. With them lived an inquisitive young farm-hand. He had noticed that something unusual was taking place in the house every month, so one night he hid in the kitchen and watched. About midnight the women came and stood naked before the fireplace, beneath the chimney, and after anointing themselves with an oil that the Germans call *Hexenfett* (i.e., witch's fat), uttered some magic words, and up they

went through the chimney. The young man then emerged from his hiding place and seeing the vessel containing the oil, he anointed himself to see what effect it would have on him. He had scarcely pronounced the mystic words when he went up the chimney with a suddenness that was surprising, and when he reached the ground he found himself astride a large black sow, which carried him with great speed across the country. They soon arrived at a broad and swift-flowing river, but this did not hinder the onward advance of the sow, for it cleared the broad expanse of water at a single bound. The young man looked back, and, admiring its leaping powers, he said to the sow, "That was a long leap you made", but as he spoke the spell was broken, and the sow disappeared, and he found himself in a strange country many miles from home.

FAIRY GOLD

As a party of young Alsatians were returning at a late hour from a festival held at a neighbouring *Dorf*, they found at the side of the path they were traversing a heap of glowing coals. Each one took a coal and put it into his pipe to light the tobacco. The presence of the coals out in the midst of the snow did not seem to cause any surprise, as they might have been left by some traveller, but judge of their astonishment in the morning, when each one found at the bottom of his pipe a shining *Gold stück* ("gold-piece"—a gold coin).

The old Alsatian, who used to relate this story to my father when he was a boy, related it as an actual experience, he having been one of the young men in the party. The above is a translation of my father's version.

RACE SMELL

It is a well known fact that every different race of people emits a different smell, it being an especial characteristic of the Negro. In Germany, where the anti-Semitic feeling is very strong, they account for the Jew's in the following manner: Christ once visited a poor Hebrew woman, who hid her seven children in a pig-sty. He asked her what was in the sty and she told Him that it contained pigs. Then Jesus said, "If they are pigs, then let them remain pigs". In endeavouring to give such an odious explanation of the origin of this natural characteristic, they overlooked the fact that the Jews did not eat swine's flesh and, therefore, would not have occasion to keep these animals.

BAVARIAN WITCHCRAFT

In answer to the inquiry whether she believed in witches, an aged Bavarian woman, now deceased, told me that only one case of veritable witchcraft had ever come under her observation and that was of a cow that had been bewitched by a neighbour. It appears that her employer's house was separated from their neighbour's by a canal. The cow calved and for 2 days gave large quantities of milk, but on the third day the cow failed to give any milk. They consulted a witch-doctor, who asked them whether they had sold any milk, and who had been the purchasers, and on being informed that they had sold some to their neighbour, he told them that he had bewitched the cow.

The following is a translation of a story often told by the writer's mother, who, in turn, got the story from her mother, a native of Alsace.

"Once there was a young married man whose mother was a poor widow. One day the young man and his wife had a roast fowl for dinner, but just as they were going to sit down to eat, the man saw his aged mother coming down the road toward his house. He quickly hid the juicy roast in a chest near at hand, and exclaimed, 'The old woman is coming, she shall have none of it!' After she was gone, the son looked into the chest and saw a large snake that had coiled itself around the fowl. He then saw that God had sent the snake as a punishment to him for being unfilial."

Another witch had a way of milking a neighbour's cow without the owner's knowledge. She fastened together four towels with pins supposed to have some magic power. The towels were then hung on the wall or on a door and the witch went through a mock milking performance, and the milk from the cow's udder was in this mysterious way induced to drip from the witch's towels and the neighbour's cow was soon dry¹.

The writer's maternal grandfather, an Alsatian, who was one of the early settlers of Waterloo county, Ontario, used to tell of an experience he had when he was a boy. His parents being dead he lived with an uncle. Every night after he had retired, a black hen fluttered about his head. He endured this night after night for some time, but at last, seeing that the mysterious performance was bound to continue indefinitely, he decided to tell his uncle and ask him what was to be done. So one morning he told him, and his uncle advised him to go to sleep with his hands and feet crossed. He did this and the hen never appeared again.

A witch in the ancient city of Strasbourg, Alsace, having apparently no other means of diversion, changed herself into a horse, and day after day appeared at a certain blacksmith shop. One day the smith's apprentice, who suspected that the horse was a witch, nailed shoes on to its hoofs, and when the witch resumed its natural shape, the shoes, being unchangeable, were still attached to her hands and feet. This story was related by the writer's maternal grandfather. (For another instance where a witch received such treatment, See Lawrence's "The Magic of the Horseshoe", p. 133; quoting Thorpe's "Northern Mythology", 2:190.)

GHOST STORIES

About 30 or 40 years ago, the house opposite the Roseville post office, in Waterloo county, was believed to be haunted. Mrs. G., the original occupant, died of paralysis. The stroke had rendered her mute, and it seems she wished to say something before she died. Whenever anyone came into the room where she lay, she would point frantically to a spot on the wall, and it was afterwards believed that she had some money hidden there. Once my maternal grandmother went there to see her and the

¹ Dr. R. Lawrence, in his book, *The Magic of the Horseshoe*, gives a somewhat similar story: "In Scotland, even as late as the beginning of the nineteenth century, the peasantry believed that witches were able to draw milk from all the cattle in the neighbourhood, by tugging at a hair rope in imitation of the act of milking. Such a rope was made of hairs from the tails of several cows, whose exact number was indicated by knots in the rope. While tugging at the rope the witches repeated the following or a similar charm:

"Cow's milk and mare's milk,
And every beast that bears milk,
Between St. Johnstone's and Dundee,
Come a' to me, come a' to me".

woman took hold of one of her arms and pointed to a place on the wall, but grandmother failing to understand what she wanted the woman pushed her away from the bed in disgust. After her death the house was said to be haunted. Several families lived there in succession, but none of them remained for long. Strange noises were heard during the night, as if a heavy bag were being dragged down the stairs. One of the occupants was a school-teacher, and his wife was on the verge of nervous prostration. His assurance that the noises were caused by vehicles being driven under the hotel shed next door allayed her fears for a time. A woman who lived in the house for a short time said that when she put her children to bed and returned later she found them uncovered. She observed this several times, and on one occasion she saw the ghost leave the room just as she entered and then vanish.

I heard of a Bavarian near Josephsburg, in Wilmot township, Waterloo county, whose spirit after his death was said to haunt his former home. His way of entrance was believed to have been the chimney, which, in the early settler's house, was built very wide. The parish priest was asked what they could do to "lay" the spirit. It seemed to want something and so they tried to find out what this was. The priest first sprinkled holy water around the haunted apartment. He, or someone, had come to the conclusion that buried treasure was the cause of the spirit's unrest, so they tore up the bricks that composed the floor of the hearth, but, of course, discovered nothing. This occurred in the fifties. The house was still standing in 1899.

AN ALSATIAN GHOST STORY¹

Once a young man going away to the war promised his affianced wife that he would return to her whether he was dead or alive. He was killed in battle and his spirit afterwards haunted the young woman's home. Finally she could not stand it any longer so she asked the parish priest what she was to do to get rid of the ghost. The priest advised her to ask the ghostly lover in the name of the Trinity to tell her what it desired and she was to shake hands with it, but was to take the precaution of wrapping her hand in a folded *salfeed*². She did as the priest had advised her and the ghost never reappeared. The *salfeed* was found to be burnt black from contact with the ghost's hand³.

GAMES AND AMUSEMENTS

Little baskets were made by sticking together the burrs of the burdock (*Arctium Lappa*).

Garlands were made by setting the flowers of the lilac (*Syringa vulgaris*) one within the corolla of another.

¹ This is the substance of a tale related by the writer's mother.

² Spelt phonetically. Apparently French patois for handkerchief.

³ "Wer einen geist fragt, wodurch er erlöst werden könne, muss es auch vollbringen, sonst hat er vor demselben keine ruhe mehr; verspricht man es, so fordert der geist einen handschlag oder ein pfand. Die hand darf man ihm aber nicht reichen, sonst verbrennt sie, weil jener schon vom quälenden feuer ergriffen ist; man darf ihm nur ein tuch oder etwas ähnliches reichen".—A. Wuttke, *Der deutsche Volksaberglaube der Gegenwart* (Berlin, 1900), p. 483. "If a spirit wandering about at night wants to shake hands with you, do not do it, for your hand will drop off. Give your handkerchief". Fogel, op. cit., p. 375, item 2016.

Stems of dandelion flowers (*Taraxacum officinale*) were set end in end (that is, the small end inserted in the large end) and thus formed into rings, which in turn were connected with others, forming long chains. The stems were also split at the small end and then, by passing them between the lips, the split halves were made to curl laterally like rams' horns.

Pop-guns were made by removing the pith from the elder (*Sambucus canadensis*).

Beans were used as "men" in a game called figmiil, which was played somewhat like "nine men penny morris". They were also used as counters in marble games.

They used to make whistles from a species of willow, but there were no rhymes used when loosening the bark as in some parts of Europe.

There used to be a game called "*Hinkel-woi was grabscht du doo*". It was played by children running in a circle around another child who was digging a hole in the ground and who was asked (in chorus) "*Hinkel-woi was grabscht du doo?*" (Hen hawk for what are you digging?), and the reply was "*Ich such mei gros mutter ihre schtop-nodel*" (I am searching for my grandmother's darning needle). This player then sprang up and attempted to catch the one nearest in the ring circling about her; if she succeeded, this one would have to enter the ring. The writer's mother says the ring was formed by one child standing behind the other, each one grasping the garment of the one in front.

FOLK-RHYMES

GENERAL

*Nix kum araus,
Aus 'm Deutschman's Haus.
(Nothing comes out
Of the German's house.)*

THE TAILOR

*Wan de Schneider g'schtole het
Noo wees er net wuu naus,
Noo schlupt 'r in die Nodel-bix,
Un' giggled ower raus.*

(When the tailor has stolen something,
He does not know where to go,
So he creeps into his needle-case,
And giggles out of it.)

*Wann es donnert uber die bluten Wald
Soll sich jung und alt erschrecken;
Wann es donnert uber die grunen Wald
Soll sich jung und alt freiden.*

(When it thunders over the bare forest,
Young and old should be frightened;
When it thunders over the green forest,
Young and old should rejoice¹.)

¹ Cf. the old adage "Winter's thunder is summer's wonder".
also the English proverb—

Winter's thunder

Rich man's food and poor man's hunger.

The Scottish saying is "Winter thunder bodes summer hunger". The Dutch, too, have a somewhat similar proverb in the "*Vroege donder, laat honger*", meaning "Early thunder, late hunger". In New England, according to Drake (*Myths and Fables of Today*), it is "Winter thunder is to old folks death, and to young folks plunder". Also Fogel, op. cit., p. 123, item 559, and p. 233, item 1204; and *Alemannia*, 20:286.

*Jammer in die Kammer,
Ungluck in die Shtub,
Uf die Shtros iss des Gluck.*

(Misery in the chamber,
Bad luck in the room,
On the road it is luck.)

*Die wiesen un' schwartzen Katzen,
Sin die besten fur Meissen un' Ratten zu
fangen.*

(The white and black cats
Are the best to catch mice and rats.)

*Frisch gewagt ist halb gewonnen,
Eine Kuh verspielt, ein Kalb gewonnen.*

(Well begun is half won,
A cow lost, a calf won.)

CHILDREN'S RHYMES

*Halt die Maul,
Fress dei Gaul,
Sag dei Mutter
Du bischt faul.*

(Hold your mouth, (i.e., tongue)
Eat your horse,
Tell your mother
You are lazy.)

*Drus drus, drüe,
De Bauer het e Fil;
Des Fil 'es kan net laafe,
De Bauer wil 's ve'kaafe,
Un' 'es falt in des düfe, düfe dreck nei.*

(Drus, etc.,
The farmer has a colt,
The colt it can not walk;
The farmer wants to sell it,
And it falls into the deep, deep dirt¹.)

*Bisht du bees?
Beis in e schtick' le Kees,
Un' sell macht dich hees.*

(Are you angry?
Bite in a piece of cheese,
And that will make you hot.)

¹ Cf. No. 249 in Schläger's "Deutsche Kinderlieder" (*Zeitschrift des Vereins für Volkskunde*, 18:38):

"Troz troz trille
De bauer hot e Fulle
Das Fulle will net laufe
De Bauer will's verkaufe;
Do laaft des Fulle weg,
Do liegt de Bauer in Dreck."

THE VAGABOND

*Hansel vun Bach,
 Het laute gut sach,
 Het Schtiffel un' Schporre,
 Het alles verlore,
 Het Kugel gegosse,
 Het Soldate dot g'schosse,
 Het 's Heisle verbrennt,
 Het lumba d'rum g'hengt.*

(Hansel von Bach,
 Has many good things,
 Has spurs and boots,
 Has lost everything,
 Bullets he's moulded,
 Has shot soldiers dead,
 The house he has burnt,
 And hung rags around it ¹.)

WORABINCHIA

*Worabinchia, Worabinchia,
 Gehst mit mir in 's Graas;
 Wo singen die Vögel,
 Un' klappert der Haas.
 Wie hoch iss der Himmel,
 Wie glanzen die Sternen,
 Für wass haben die Büben
 Die Mädchen so gern?*

*Heio! wass rappelt i'm Schtroh,
 Schlack me des Gigelli² dodt.
 'S frissed³ me mei Brod,
 Un' legd me kee aie.*

(Heio! what rustles in the straw,
 Knock my chicken dead.
 It eats for me my bread,
 And lays for me no eggs.)

*Heio, Bebbeli!
 Wass rappelt i'm Schtroh?
 Des Ketsel iss g'schtarwe,
 Un' des Meisle iss froh.*

(Heio, Baby!
 What rattles in the straw?
 The kitten is dead,
 And the mouse is glad.)

*Harrich wie 's rappelt,
 Die Katze sin dodt,
 Die Meisse sin froh.*

(Hear how it rattles,
 The cats are dead,
 The mice are glad.)

¹ Professor Henry Mercer also reports this as current in Pennsylvania ("Notes Taken at Random", a paper read before the Bucks County Historical Society, at Newton, Pa., July 21, 1896).

² Apparently a pet name for chicken.

³ Alsatian for "fressed".

*Eens, zwee, drei,
Die Katze sin dodt,
Die Meisse sin froh.*

(One, two, three,
The cats are dead,
The mice are glad.)

This is evidently a corruption of the others and may have been a counting-out rhyme.

PADDY CAKE

*Batche, batche, Kuche,
Becker het gerufe,
Mei e frii bringrn goose, goose Kucke.*

(Paddy, Paddy, cake,
Baker has called,
To-morrow he'll bring a big, big cake.)

*Batche, batche, Kuche,
Welle sie mool versuche?
Un' wann sie gut schmacke,
Mass die Mammy noch mee backe.*

(Paddy, Paddy, cake,
Do you wish to have a taste?
And if they taste good,
Mother must bake some more.)

*Batche, batche, Kücheli,
Mei e kummt Meriicheli,
Un' bringd mir un' dir en Kücheli.*

(Paddy, Paddy, cake,
In the morning comes Meriicheli,
And brings me and you a cake.)

RIDE A COCK-HORSE

*Reite, reite, Geili,
Alle Schtund e Meili.*

(Ride, ride, horse,
Every hour a mile.)

*Reite, reite, Geili,
Alle Schtund e Meili,
Alle Meil e Waertshaus,
Bring em Daady e Bretzel raus.*

(Ride, ride, horsie,
A mile every hour,
Every mile a tavern,
Bring a pretzel out for Daddy¹.)

¹ Cf. J. B. Stoudt's Pennsylvania German Riddles and Nursery Rhymes (*Jour. Am. Folk-Lore*, 19:120).

*Reite, reite Gauli,
Alle stund e Meili,
Alle Meil en Wertshaus,
Drink en Glassel wei aus.*

RHYME FOR HANDS OR FEET

Des iss de Baam (thumb or big toe)
Daer schideelt sie (first finger)
Daer pick'd sie uf (second finger)
Daer drag'd sie Heem (third finger)
Un' des glee Schnebebb'le sag'd alles de
Heem (little finger or little toe)

(This is the tree,
 This one shakes them (the apples).
 This one picks them up,
 This one carries them home,
 And this little fellow tells all about it at
 home¹.)

MOCK SERMON

Ich schteh uf dem Kansel,
Un' bredich wie en Amschel;
Die Kuu gukt mich aa,
Die Katz lached mich aus,
Mei Kaerich is aus.

(I stand on this pulpit,
 And preach like a robin;
 The cow looks at me,
 The cat laughs at me,
 My church is out.)

I have a faint recollection of another in which the second line was "*Un' bredich das Wort*" (And preach the word), but I do not recollect the lines that followed.

Children seize hold of one another's ears and pull them and the victim is asked:

Wass fresse die Gens?
 (What do the geese eat?)

and he answers:

Hawer un' Glee,
Loss mei gleene Ohre geh.
 (Oats and clover,
 Let my small ears go.)

COUNTING-OUT RHYMES

Ee Kop,
Zwee Kep,
Sei Kop,
Un' sell bischt du.

(One head,
 Two heads,
 Pigs' head,
 And that is you.)

¹ Cf. the following from W. Victor's *Deutsches Lesebuch in Lautschrift* (1st part, p. 18; Leipzig, 1907):

"*Das ist der Daumen,*
Der schüttelt die Pflaumen,
Der liest sie auf,
Der trägt sie nach Haus,
Und der Klimperkleine
Der izt sie ganz alleine".

*Ee Kop,
Zwee Kep,
Drei Kep,
Sei Kep,
Un' sell is dich.*

(One head,
Two heads,
Three heads,
Pigs' heads,
And that is you.)

*A, B, C (pronounced as in German)
Die Katz laafed i'm Schnee,
De Schnee geht aweck,
Un' de Bau'e leaked i'm Dreck.*

(A, B, C,
The cat walks in the snow,
The snow goes away,
And the farmer lies in the dirt¹.)

The following seems a variant:

*A, B, C,
Die Katz laafed i'm Schnee,
De Schnee geht aweck,
Un' die Katz laafed i'm Dreck.*

The last line of which means "And the cat runs in the dirt".

*Hicke, Hacke, Hollerschtock,
Wie fül Hanne het de Bock?
Eens, zwee, drei,
Zucker uf de Brei,
Salz uf de Schpeck,
Haahne geh 'weck,
Oder ich schlack dich in de Dreck.*

(Hicka, chop, Elderbush,
How many horns has the ram?
One, two, three,
Sugar in the pap,
Salt in the lard,
Rooster go away,
Or I'll knock you in the dirt².)

*Ich un' du,
Un' 's Becker's Kuu,
Un' 's Miller's Schtier,
Un' des macht fier.*

(I and you,
And Becker's cow,
And Miller's steer,
And this makes four³.)

¹ When one says "*Legt i'm Dreck*" it means that one is in a predicament.

² Mercer (op. cit.) says that the same rhyme is used among the Germans in Lehigh county, Pennsylvania.

³ This rhyme is interesting because part of it was made up by German school children near New Dundee, about 40 years ago. A Becker and a Miller family formerly lived in the neighbourhood, a local highway being still known as Miller's Lane. It, of course, had an old-world prototype, the following perhaps being the one of which it is a variant:

*"Ich und du—
Müller's Kuh,
Müller's Esel,
Der bist du!"*

(Victor, op. cit.). Cf. also Schläger's No. 167b (op. cit., p. 404). Stoudt (op. cit., p. 119) gives two rhymes (4 and 5) in which the words "*Oders Berke alte Kuh*" occur, and concludes with "*Un sell bist du.*"

RHYME FOR RING GAME

*Ringe, Ringe, Rosey,
Pone, Pone, posey,
Hacke, hacke, Busch.*

The game was played by having one girl or boy in the middle of the ring of standing boys and girls. At the last word of the rhyme they all squatted down, the one in the middle endeavouring to tag the one who was too slow in squatting, and if he succeeded the one who was tagged had to go in the middle. The last line may be translated "Hew, hew, bush".

PENNSYLVANIA GERMAN ALLITERATIVE RHYME

Hap e hunnert Haase hinichs Hans Huwer's Holshaus here hushte.
(Heard a hundred hares cough behind Hans Huber's woodshed.)

RIDDLE

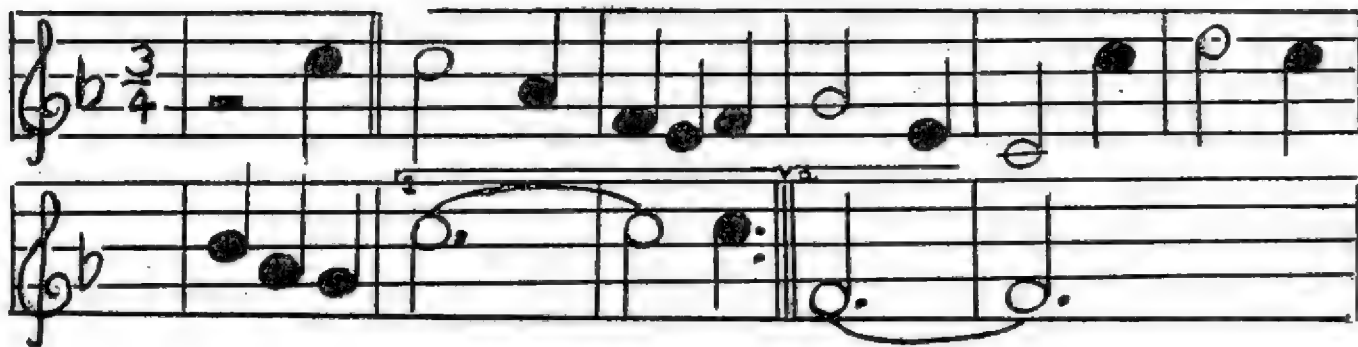
*Wass iss des?
Rii, rau, ripple,
Geel iss de Zipple,
Schwartz is's Loch,
Wu de rii, rau, ripple d'rin kocht.*
Antwort—Geelriiwe koche.

(What is this?
Rii, rau, ripple,
Yellow is the tip,
Black is the hole,
In which the rii, rau, ripple boils.
Ans.—Boiling carrots.)

FOLK-SONGS

ZUM LAUTERBACH

*Zum Lauterbach habe ich mein Strumpf
verloren,
Und ohne Strumpf geh ich nicht heim;
Nun gehe ich wieder nach Lauterbach zu,
Und kaufs mir ein Strumpf für mein Bein.*



DIE FRÖSCH

*Die Frösch! Die Frösch!
Das ist ein luschtig Chor,
Sie brauchen sich nicht kämen,
Sie haben keine Haar.*

LEIB-WEH

*Leib-weh, leib-weh,
Heit de ganse Dag;
Schnaps haer, Bier haer,
Wein drink ich auch.*

In the absence of instrumental music this is often sung to keep time to the steps of the German polka.

*De lit dit di,
De lit dit di,
Ich bin ein alter Mann.
Ich sing so lang.*

*Ich sing so lang,
Bis ich nicht mer kann.*

*O Mutter, O Mutter was dut me mei Bauch
so weh,
Ich ess mei lebdag kee Sauergraut mee.*

The underlined words are to be repeated.

DE BAUER HET E LAUS

*De Baue het e Laus
De Baue het e Laus
De Baue het a lü-luu-lauser-laus.*

*Wass macht er mit die Laus?
Wass macht er mit die Laus?
Wass macht er mit die lü-luu-lauser-laus?*

*Er geht un' zieht sie ap,
Er geht un' zieht sie ap,
Er geht un' zieht die lü-luu-lauser ap.*

*Wass macht er mit die Haut?
Wass macht er mit die Haut?
Wass macht er mit die lü-luu-lauser Haut?*

*Er macht sich einer Rock,
Er macht sich einer Rock,
Er macht sich einer lü-luu-lauser Rock.*

This is only part of the song; there are many more lines, which I have forgotten¹. (This used to be sung by a native of Mecklenburg.)

WILLIE, WILLIE, WIP, BAMM, BAMM

I recollect only the following lines of a song I heard in New Hamburg in 1892:

*Willie, Willie, Wip, Bamm, Bamm, heirosol.
Weise Schtrimp mit Kü-dreck dra;
Leitorio, Leitorio,
Willie, Willie, Wip, Bamm, Bamm.*

¹ Cf. "Der Schneider hat ein Maus" in Schläger's collection (op. cit., 17:277).

MEI GROSMUTTER

The following is a vulgar song common among the boys in New Dundee about 1888:

*Mei Grosmutter war e dreck-schlap,
Ich wees es ich du;
Sie het die Panne-Kuche,
Mit die Misht-gawel
In da Sei-kiwel uf garendt. Uf garendt. Uf
garendt.*

(The underlined lines were repeated once.)

I recollect a line of another song I heard in the same place at a later period.

*Wann der Gans-bok iwer die Schtuble
schpringd.*

The boy who sang the song was from Huron county.

MEI BUCKLICH MENNLE

I recollect the following lines of two disjointed verses heard in New Dundee and around Washington (Oxford county) years ago. It was sung to the tune of "The Girl I Left Behind Me".

*Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Mit mei Bucklich Mennle?
Will ich in mei Kemmerle geh,
Un' will mei [incomplete.]
No kummt mei Bucklich Mennle rei
Un' fangt me aa zu schelte.
Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Mit mei Bucklich Mennle?

Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Mit mei Bucklich Mennle?
Will ich in mei Gaarte geh,
Un' will mei Tswiwle hacke,
Do kummt mei Bucklich Mennle rei
Un' fangt me aa zu lache,
Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Ei, ei, wass mach ich dann,
Mit mei Bucklich Mennle?¹*

LULLABIES

*Schloof, Bebbu, schloof,
Der Daady hüt die Schoof,
Die Mutter hüt die rote Kü,
Un' kummt net Heem bis mei e frii.*

(Sleep, baby, sleep,
The father guards the sheep,
The mother guards the red cows
And will not come home till morning.)

¹ Cf. No. 269 in Schläger's collection (op cit., 17:43).

CHILDREN'S PRAYER

Hilf Gott alle Zeit, Amen.

(Help (me), God, always. Amen.)

FOLK-TALES

A PENNSYLVANIA GERMAN STORY OF THE WILL-O'-THE-WISP

Once upon a time, as a young man was passing through a clearing at night, he saw a bright light and on approaching the spot where it was he found it on the side of a stump. He caught it, but on doing so found himself in the clutches of the black man (the devil?).

(Told by Mrs. Bingaman.)

WALKING IN THE WATER

The writer's father relates a story that he heard from an old Alsatian named Kutler, long since deceased. Kutler said there was once a wizard who was standing with a number of other men in front of a tavern. In the distance he saw some women coming to market, carrying their produce on their heads. As soon as they came close the wizard hailed the foremost—a very garrulous woman—at the same time remarking to the bystanders that he would have some fun at the women's expense. They had to wade through a shallow stream before they entered the town, and, of course, had to raise their skirts to keep them from getting wet, but the wizard made it appear to them as if the water were getting deeper and deeper, though in reality they were walking on dry land, and they lifted their skirts higher and higher, quite unconscious of the mirth they were provoking¹.

A MAISTRE PIERRE PTHELIN STORY²

(The following is the substance of a story told by the writer's father.)

Once a man was arrested for some crime he had committed, and when he consulted his lawyer the latter asked him to be honest and tell him whether he was guilty or not. The man admitted his guilt. The lawyer promised to get him free by entering a plea of insanity on condition that he pay him a certain sum of money on the conclusion of the trial. The man was to act his part by replying to every question that was put to him by running his extended index finger horizontally across his mouth, at the same time producing a whistling noise. When the trial came off, the lawyer managed to be the first one to ask the prisoner a question, and the man did as he had been requested. The other lawyer then followed with a question and received a like reply. Then the presiding judge, becoming angry, thought he would try, but his question was greeted with the same reply, and this convinced him that the man was insane, so he discharged him from custody. The man hastened away, but the lawyer ran after him and his demand for his fee was met with the same response.

¹ Similar stories are given in Kuhn and Schwartz (*Norddeutsche Sagen Märchen und Gebräuche*, etc.), Leipzig, 1848, p. 122, and Craigie's *Scandinavian Folk-Lore* (London, 1896), p. 386.

² See "Some Analogues of Maistre Pierre Pathelin" by Thomas Edward Oliver, *Journal of American Folk-Lore*, 22:395-430.

THE LONG AND THE SHORT THREAD

Once there were two tailor's apprentices who were both aspirants for the hand of the master-tailor's daughter. Their master told them that the one who would finish a coat the soonest could have her for his wife. So they both started. One threaded his needle with a long piece of thread and the other with a short piece. The one who had the long thread thought he wouldn't have to thread his needle so often and thus he would gain time. The other one knew, as every good tailor knows, that the one using a short thread could sew quicker. So, because the long thread of his rival was continually forming knots and in other ways keeping him back, the one who used the short thread completed his task first, and won the daughter.

This story is told to the apprentice when he begins to work in a German tailor shop.¹

THE DEVIL'S BRIDGE

There is a curious legend connected with a bridge that spans some tributary of the Rhine forming the boundary between Alsace and Switzerland. When this bridge was being built, an almost insurmountable difficulty arose. Beelzebub, always willing to win a human soul, offered to aid the builders on condition that the first living being that crossed the bridge should be his, and he sent one of his imps to help. The bridge builder, being aware of the extreme gullibility of the fiend, consented, but outwitted him, for as soon as the bridge was completed, he brought a black goat, and placing it before him, pushed it across the bridge. Beelzebub's imp, in his rage at being outwitted, grasped the goat by the horns, and hurled it through the floor of the bridge. Every old Alsatian who comes from this part of Alsace will solemnly aver that the hole is still there, because all efforts at repairing the breach are frustrated by Beelzebub's imps.

A FAIRY WIFE OR NIGHTMARE

The gable ends of the Alsatian peasant's log house were covered with boards, and between these were cracks that were sometimes not closed even in the depth of winter, although this part of the hut often was the sleeping apartment of some member of the peasant's family. It was in a room of this sort that a young Alsatian slept. He was visited every night by a beautiful woman—a sort of fairy—who always entered and disappeared through one of the crevices between the boards. As is usual in such cases, the young man fell in love with the beautiful visitant and resolved to secure her for his wife, so he told his father of his determination. His father advised him to have all the cracks between the boards, excepting one, closed, and when the maiden was in the room, he was to take a knife and insert it in the aperture through which she entered. This was done, and one morning the young man was overjoyed to find his beautiful visitor still in his room. They were married and lived together nearly 11 years, and had five children. The man felt confident that his wife would now stay with him, and one day while making some improvements in the house, he removed the knife, and at the same moment his wife vanished and never returned.

¹ The Scotch say "Mair haste the waur speed", quo' the tailor to the lang thread".

Several similar stories are cited by Hartland in his "Science of Fairy Tales" (pp. 279-282). He makes the following comment on one particular feature of these stories: "In the Nightmare type, of the Swan Maiden group of stories, the wife cannot herself take the wooden stopper out of the hole through which she entered; but, directly it is removed by another, she vanishes".

THE BLACKSMITH AND BEELZEBUB'S IMPS

Once upon a time there lived in a certain town in Alsace a blacksmith who had sold himself to the devil. This devil gave him the power to hold the person who picked nails out of his shoeing-box, sat in a certain chair in his house, or ascended a high pear tree in his garden. Wishing to obtain some more money, the blacksmith again sold himself, but this time to Beelzebub, the Prince of Devils, who was supposed to be fabulously rich. The blacksmith was to get several thousands of dollars, Beelzebub having the right to claim him, body and soul, at the end of 20 years. When this time had expired, Beelzebub sent one of his imps to claim the blacksmith. The latter asked the imp if he would help him for he was very busy. The imp was willing, so the blacksmith told him to pick the bent shoenails out of his shoeing-box, but as soon as he put his hand into the box, he became powerless and could not move. Then the blacksmith, in great glee, heated a pair of tongs and began to pinch the imp. After torturing him to his heart's content, he released him from the spell, and the imp returned to Beelzebub. Beelzebub then sent another imp, and the other one having related his experience, this one was a little more cautious. When the imp arrived, the blacksmith was just going into the house to eat his dinner, so he invited him to come in also, and told him to sit down while he washed and got ready for dinner. The unsuspecting imp, seeing no other chair in the room, sat down in the magic chair, and thereupon came under the influence of the blacksmith's spell. The blacksmith returned to his shop and heated some irons with which he tormented the unlucky imp more than he did the other; then releasing him from the spell, he sat down and ate his food, confident that Beelzebub would now be willing to let him live in peace. But the fiend, undaunted, sent another imp. The blacksmith had still another method of escape—the high pear-tree. At this particular time the topmost branches bore some large juicy pears. When the imp appeared the blacksmith told him about his pear-tree and the pears that were ripe and which, owing to the fact that he and his apprentice were busy, and also because his wife and daughter were unable to climb to such a height, would spoil if they were not soon picked off the tree. So he asked the imp if he would kindly undertake to pick them for him. The imp, eager to claim this troublesome soul for his master, climbed the tree, but as soon as he was up amidst the branches he became powerless. The blacksmith then called his apprentice and they heated some long iron rods with which they tormented him until they thought he had enough. Beelzebub could not get another imp to go for the blacksmith, and so he was left in peace.

STORY OF THE SNAKE KING AS TOLD BY A WOMAN FROM GERMAN-POLAND

Snakes are governed, like human beings, by kings. A snake king sways his sceptre over an area of about 100 square miles. He has a head of pure

gold, and his body is steel-blue. Snakes are very loyal to their king, and woe to anyone or anything that should harm him. Once upon a time, a prince of Poland, who had a great greed for gold, found himself in close proximity to the snake king and, in spite of his knowledge of what would happen should he harm the king, he could not resist the temptation to cut off his head, thinking that his swift horse could carry him out of harm's way. But the snakes, by some unknown means, became aware of his act and crowded upon him from all directions and entangled his horse's feet in such a way that it was thrown down, and he would certainly have lost his life, had it not been for his presence of mind in taking the golden head from his pocket and throwing it far from him, when the snakes immediately left him.

I am able to give this tale through the courtesy of Mr. Thomas Ware, of Plattsville, Ont.

TO RENDER ONESELF INVISIBLE AT PLEASURE

The power of making himself invisible would be the great *desideratum* of a mediæval magician. The belief in this magic power appears to be confined to the Teutonic races. The Icelanders believe "that there is a stone of such wondrous power that the possessor can walk invisible". And in one of Grimm's Fairy Tales ("The Raven") this power is conferred on a person by wearing a certain cloak. The older Germans of the county of Waterloo believed that a person could become invisible by placing a certain bone of a black cat between the teeth. The cat was to be stolen, and at midnight put into a kettle and boiled.

When the body was boiled to a pulp, the bones were to be picked out of the mess and placed between the teeth. While performing this operation the person looked into a mirror, and when he found the right bone he could no longer see his reflection in the mirror. Mr. W. W. Newell, the editor of the "Journal of American Folk-Lore", in commenting on this superstition, says: "How singular such a belief, retained to the beginning of the twentieth century! The underlying idea is obvious. A black cat, as a witch, possesses the ability of transformation; such magic power must be due to some particular element of the organism; the thing to be done is to discover that element, which confers on its possessor a like potency. Thus the survival of the present day gives a glimpse into the prehistoric conceptions of millennia ago".

CONCLUSION

The gathering and preservation of items of folk-lore is almost as important as the collection of historical records. To the future student of anthropology they will be of incalculable value. We all are more or less superstitious, though many scorn to admit it. The large number of foreigners who annually flock to our shores are "chuck-full" of superstition, and it is one of the duties of the folklorist to gather from the lips of these people the darling faiths and superstitious practices of their daily lives. We have with us besides the aborigines, representatives of nearly every European

race—English, Scotch, Irish, Welsh, French, German, Dutch, Russian, Slav, Ruthenian, Italian, and Galician. Every city and nearly every town has such Orientals as Jews, Syrians, Armenians, and Chinese. Though the last-named may never become permanent citizens, their ideas regarding ethics and their superstitious beliefs will be of great value to the student of comparative folk-lore, and every effort should be made to gather and preserve the oral traditions of these people. This should be done before all knowledge of them has perished.

Through the collation and study of the folk-lore of these varied races, we may hope to get "a better understanding of the beliefs and imaginings", and "the hopes and fears" of our own Aryan forefathers.



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